A paper:- of tobacco, treating of smoking, by Joseph Fume

William Andrew Chatto

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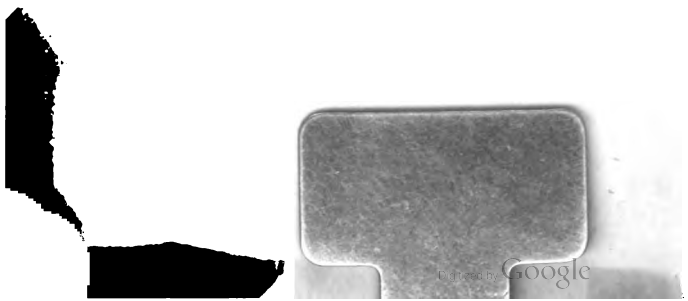
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A PAPER:—OF TOBACCO.

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Yankee Cigar Smoker

A PAPER:—OF TOBACCO;

TREATING OF

THE RISE, PROGRESS, PLEASURES, AND ADVANTAGES OF

SMOKING.

WITH

Anecdotes of Distinguished Smokers,

MEMS. ON PIPES AND TOBACCO-BOXES, AND A TRITICAL ESSAY ON SNUFF.

BY JOSEPH FUME.

You see the drift, Sir? you take *it*,—you *smoke*?—TATLER.

——————— Læti miracula FUMI.—RAPHAEL THORIUS

A dull man becoming whimsical.—RIGHT HON. CHARLES TOWNSHEND.

Joseph's laborious pleasantry.—THE TIMES.

LONDON:
CHAPMAN AND HALL, 186, STRAND.

MDCCCXXXIX.

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LONDON:
BRADBURY AND EVANS, PRINTERS,
WHITEFRIARS.

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TO

THE CANDID AND BENEVOLENT

SMOKER.

THOUGH much has been written both for and against the use of tobacco, yet in no treatise on the subject that I am acquainted with, have the rise and progress of smoking been distinctly traced, or the real pleasures and advantages of the custom sufficiently set forth. To supply this defect is the object of the present paper; which, though it also contains a few tritical observations on Snuff, is yet chiefly intended for the use and entertainment of smokers.

As I have no personal experience of the pleasures and advantages of chawing, I shall, for the present, leave the *quid* to be discussed by some one better acquainted with the subject. Schulze, a German physician, published, in 1744, a treatise

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on the custom of chawing tobacco in England,—"*Dissertatio de Masticatione Foliorum Tabaci in Angliâ usitatâ.*" Of its merits or defects I shall not venture to give an opinion. At a future opportunity, when I shall have properly qualified myself for the task, I may, perhaps, give the public the benefit of my experience, in the form of a "Dissertation on Pigtail."

J. F.

PIPE-WELL-GATE,

1*st April*, 1839.

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A PAPER:——OF TOBACCO.

As the present Paper of Tobacco relates wholly to the use of the article when *cut* and *dried*, there seems to be no occasion to give a long botanical account of the plant, to enumerate all its varieties, or to enter into a detail of the mode of cultivating it. The contents of this paper are intended for the delectation of consumers, and not for the instruction of producers.

Following, therefore, the example of Mrs. Glasse, who, in treating of beef and mutton, says nothing about the breeding and feeding of cattle and sheep, I forbear giving any account of the culture of the plant; and merely notice, that there are about fourteen species of it described by botanists, under the generic name of NICOTIANA. The species chiefly cultivated for purposes of commerce is that which is termed NICOTIANA *Tabacum*, and of which there are three varieties. This species, when at its full growth, is from six to nine feet high. The largest

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leaves, which are nearest the foot of the stem, are about twenty inches long; the smallest, which are nearest the top, about ten.

Climate and soil have a material influence on the qualities of tobacco. The same species when cultivated in a certain district, is prized for its delicate flavour, and is used for the manufacture of cigars, whose fragrance a queen might enjoy; in another district it acquires *strength*, and when spun into *pig-tail*, or cut up into *shag*, forms the solace of those who are rather hard in the mouth, and consequently require a powerful stimulus.

The tobacco-plant is a native of America; and there is reason to believe that the inhabitants, both of the great Western continent and the adjacent islands, were accustomed to smoke the leaves for the purpose of producing stupor, long before Columbus discovered a "New World for Spain*." Certain writers, violently opposed to the practice of "taking tobacco," have been pleased to ascribe the invention to the devil; and have declaimed in good set terms against the folly of civilised Christians imitating ignorant savages in the practice of inhaling a Stygian fume, to the injury of both body and soul.

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* "Por Castilla y por Leon,
Nuevo mundo hallo Colon."

—The motto of the arms granted to Columbus on account of his discovery of America.

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With the intention of bringing the custom of smoking into disrepute, it has been asserted that tobacco, and a certain pest, of western origin, were both brought into Europe at the same time, in the ships of Columbus on his return to Spain, from his first voyage, in 1493. This, however, is a weak invention of an enemy of the "Holy Herb"—as it was called by its admirers about 1570,—for there is no sufficient reason to believe that tobacco was introduced into Spain until upwards of half a century subsequent to the discovery of America.

Columbus, on his first discovery of the islands of Cuba and Hispaniola, in 1492, observed that the male inhabitants were accustomed to carry a torch with them for the purpose of lighting the leaves of an herb, which he supposed they burnt by way of a perfume.* This herb was unquestionably tobacco; but the earliest voyagers and settlers, so far from adopting

* "Not less strange appeared to them the custom of the men, who generally walked abroad both in the fields and in roads with a lighted torch in their hands, and rolls of certain herbs wrapped up in a leaf, or rather of leaves rolled together, which they called *tabacos*. These they lighted at one end, and from the other sucked in the smoke. The name of *tabaco* was afterwards transferred to the herb, which is indigenous to that hemisphere, and which afterwards became so well known to all the nations of the Old World." —*Account of the First Voyage of Columbus, in the Historia del Nuevo Mundo, by J. B. Muñoz. Madrid*, 1793.

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the practice of smoking after the manner of the Indians, seem generally to have considered it as a barbarous custom.

Oviedo appears to have been the earliest writer on the history of America who mentions the word tobacco; and from the account which he gives of the *ahumadas* or *smokings* of the inhabitants of Hispaniola, we learn that the word *tabaco*—as it is spelled by him—properly signified a smoking-tube, and not the plant, nor the stupor which was the result of the Indian manner of smoking it. Oviedo's information was not derived from hear-say, for he had resided several years in America, both in the islands and on the continent, and had witnessed the scenes which he describes. He visited America shortly after its discovery by Columbus; and appears to have had the command of the fort of St. Domingo, in Hispaniola, from about 1516 to 1522. His work entitled "Natural Historia de las Indias," was first printed at Toledo in 1526, and a second edition, much enlarged, was printed at Seville in 1535. As his account of the "*tabacos, o ahumadas,*" of the Indians of Hispaniola is extremely curious, I shall here present my readers with a summary of it, translated by Don Henrique Manuel de Fogo y Strumadillo, of Toboso in La Mancha, who soothes the sorrows of his exile in teaching young gentlemen to play on the guitar and smoke cigars.

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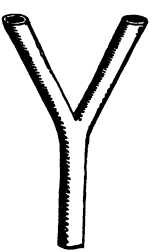
" *Of the* TABACOS *or* SMOKINGS *of the Indians of the Island of Hispaniola* *.

" The Indians inhabiting this island have, among their other evil customs, one which is very pernicious, —namely, that of smoking, called by them tobacco, for the purpose of producing insensibility. This they effect by means of the smoke of a certain herb, which so far as I can learn is of a poisonous quality, though not poisonous in its appearance. It is about four or five palms high; the leaves, which are large and broad, are soft and downy; and in colour it resembles the plant called *bugloss* by doctors and herbalists. The manner in which they use it is as follows:—The caciques and principal men have small hollowed sticks, about a span long, and as thick as the little finger; they are forked in the manner here shown, but both



* " De los tabacos o ahumadas que los Indios acostumbran en esta ysla Española."—*G. F. Oviedo, Historia General de las Indias, Libro V., Capit.* 2., *Edit.* 1535.—It perhaps may be

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the forks and the stalk are of the same piece. The forked ends are inserted in the nostrils, and the other end is applied to the burning leaves of the herb, which are rolled up in the manner of pastils. They then inhale the smoke till they fall down in a state of stupor, in which they remain as if intoxicated for a considerable time. Such of the Indians as cannot procure a forked stick, use a reed or hollow cane for the purpose of inhaling the smoke. Their smoking instrument, whether it be forked or merely a hollow cane, is called *tabaco* by the Indians, who do not give this name to the herb, nor the stupor into which they fall, as some have erroneously supposed.

"The Indians hold this herb in great esteem, and cultivate it in their gardens and fields. They pretend that the use of it is not only wholesome, but holy. When a cacique or other great man falls down insensible from smoking it, his wives (of whom there are many) take him up and place him in bed,* if he has previously informed them that such was his pleasure; but if he has not, he continues lying where he fell

necessary to observe here that the modern name of Hispaniola is Hayti; and that the account of the *tabacos* of the natives does not occur in the first edition of Oviedo's work.

* This bed, as Oviedo informs us in the same chapter, was suspended between two poles, and called by the natives a "*hamac.*" Our seamen owe their hammocks, as well as their tobacco, to America.

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until the intoxicating effect of the smoke shall have passed off.

"I cannot comprehend what pleasure is derived from this practice, unless it be such as results from drinking to excess. I, however, know several Christians who have adopted it, more especially those afflicted with the *Mal de las Buvas**. The latter say that while they are thus stupified, they do not feel the pains consequent on their disease. Such a remedy appears to me to be no better than death in life, and worse than the disease itself, since the use of the herb only renders them insensible but does not cure them. At the present time many of the negroes have acquired the same habit. They cultivate the herb, for the purpose of smoking, in the grounds of their masters; and they say that the use of it, after they have concluded their labours, takes away the sense of weariness."

Some writers subsequent to Oviedo have derived the name from the island of *Tobago*, one of the Antilles, which was first discovered by the Spaniards about 1496; while others have supposed that it received this name from *Tabasco*, a town in Yucatan, a province of Mexico. In confirmation of the latter opinion, it has been asserted that the Spaniards

* Don Henrique declines to translate these four words. Dean Swift would not have been so fastidious.

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first learnt the use of tobacco from the natives of Yucatan, when it was visited by Juan de Grijalva, in 1518. These conjectures, however, are sufficiently refuted by the preceding account of Oviedo, from which it appears that *tabaco* was the name given by the Indians to the tube with which they used to inhale the smoke, and that certain persons erroneously supposed that this was the name of the herb, or of the stupor consequent on the Indian mode of using it. From the *light* afforded by Oviedo, it is not difficult to trace the different meanings of the word: the expression *tomar tabaco*,—literally, "*to take a pipe*,"—was used to signify the practice of smoking; and subsequently the name *tabaco* was transferred from the tube or pipe to the herb. The tobacco plant was known by several names to the native inhabitants of America. In Mexico it was called *piecelt;* in Brazil, *petun;* in Hispaniola, *cohiba;* and in other islands, *yoli*. The potato, which we also owe to America, was not so generally known in the New World, when it was first explored by Europeans, as tobacco: the natives of Mexico and the Antilles were accustomed to smoke the "fascinating weed" long before they were acquainted with the use of the "prolific root." The Indians of the continent, as well as those of Hispaniola, esteemed tobacco as a "sacred thing." We learn from

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Monardes, a Spanish physician, who published a work on the properties of herbs and drugs, in 1574, that the priests, when consulted about the event of a war or any other important enterprise, were accustomed to stupify themselves with the smoke of tobacco, and, on their recovery, to answer according to the communications which they pretended to have received while they were entranced. The common people used also to resort to this mode of divination, on questions relating to their own private affairs, without requiring the intervention of a priest: they smoked for themselves, and drew an augury according to the visions which they perceived when in a state of holy ecstacy, produced by the fumes of "divine tobacco." It may be worth while to remark here, that the Pythia, or priestess of Apollo at Delphi, was *inspired*, or excited to a state of frenzy by a *vapour*, before she delivered her oracular responses. Both Indians and Greeks, it seems, required to be stupified before they could receive a knowledge of future events. Astrologers and almanack-makers, from the time of William Lilly to the present day, have all been great smokers. The prophetic Zadkiel, as I am informed by a celebrated tobacconist of Oxford Street, consumes an ounce of *returns* per diem; and a famous weather-seer predicts "fair or frost," "wind or rain," according to the character of the *cloud* which he blows from his

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dhudeen. His mode of proceeding is said to be as follows: for every day of the "year to come" he smokes a pipe, and accordingly as the *cloud* may assume the form of *cumulus, cumulo-stratus, cirrus,* or *cirro-stratus,* he predicts the state of the weather for that day; bearing in mind at the same time a few general principles, such as—that we are more likely to have frost in January than in the Dog-days; that St. Swithin is still a watery saint; and that sailors may look out for squalls in March and October.

It has been supposed by some writers that the tobacco plant was known in the old world, and that the leaves were smoked, both by Europeans and Asiatics, in pipes as at present, long before the discovery of America by Columbus *. The *facts*, however, on which this opinion is founded, are extremely doubtful. The evidences of the antiquity of smoking in Europe and Asia, are a pipe-head, still retaining the smell of tobacco smoke, said to have been found in cutting through the wall of a Grecian building in Constantinople, built before the birth of Mahomet; and a *dhudeen,* or short black pipe, found between

* Savary, in his *Dictionnaire Universel de Commerce,* Geneva, 1723, says that tobacco was known among the Persians upwards of four hundred years before the time that he wrote, and he supposes that they obtained it from Egypt. The assertion and the conjecture are both utterly groundless.

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the teeth of a human skull, which was dug up in 1784, at Bannockstown in Kildare. The actual discovery of the pipe-head at Constantinople is not very well authenticated; but, admitting the fact, which rests on the unsupported relation of Ewlia Effendi, a Turkish traveller, I yet agree with his translator, who supposes "that smoking, having at first been prohibited to the Mahommedans as an innovation, and contrary to the principle of their law, the pipe had probably been inserted in the wall by some lover of tobacco, in order to furnish an argument for the antiquity of the custom, and, therefore, of its lawfulness *."

The following is a representation of the precious relique found at Bannockstown. Several other pipes

of a similar form were found about the same time among a quantity of bones that were dug up on the banks of the Liffey, and underneath which bones were certain stone coffins. A writer in the Anthologia Hibernica,

* Quarterly Review, No. lxxv. page 203.

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vol. i. page 352, giving an account of those pipes, supposes that they had belonged to certain Danes who were killed there in a battle with the native Irish in the tenth century. The same writer, relying on the opinion of Professor Pallas, so well known from his travels in the north-eastern parts of Asia, seriously informs us that the use of tobacco was known at an early period by the eastern Scythæ, or Tartars, and that they were accustomed to smoke in long pipes; while the *Goths,* who learned the custom from the Asiatics, took their tobacco in *cutties* or *dhudeens.* Another Irish antiquary, jealous of the honour of his country, has claimed the *dhudeen* found at Bannockstown as a genuine Milesian relique, and has asserted that the use of tobacco was known in Ireland long before the invasion of that country by the Danes.

I have seen a collection of small short pipes in the possession of a gentleman who was curious in such matters; most of them were found in a field near Dundalk, and had undoubtedly belonged to certain heavy-breeched Batavian dragoons who were quartered there in the reign of King William of "immortal and pious memory," though the "pisintry" generally suppose that such small pipes had belonged to the fairies. The representatives of Oberon, Puck, and Robin Goodfellow, in Irish Fairy Mythology, are frequently described as *smoking elves;* and the gen-

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tleman who inferred from the *dhudeen* found between the teeth of the skull, that the Irish smoked

"*Ere* Malachi wore the collar of gold,"

should have cited this article of popular belief in favour of his theory. The antiquity of smoking in Ireland was first broached about the time that a learned antiquary discovered certain "old Pelasgic characters," in the name of an Irish stone-cutter, by reading it upside down. By this mode of reading, which may be considered peculiarly Irish, NED CONID, a chipper of mill-stones, who flourished A. D. 1731, was converted into BELI DIVOSE, which, being interpreted, signifies Bel the God of fire, or the Sun *.

It appears that the native tribes of North America had been accustomed to smoke tobacco, long before their shores were visited by the pale-faced stranger. In several of the tumuli and ancient mounds which have been discovered in Ohio and other states, pipe-heads of copper and talc have been found. Those of copper are not soldered, but are formed by lapping one edge of the plate over the other. A pipe of talc, found

* A learned explanation of this inscription, by W. Tighe, Esq., will be found in the Archæologia, vol. xvii. page 118. BELI DIVOSE, *alias*, BEL THE GOD OF FIRE, was deposed and E. CONID restored in 1819 by Mr. Townley Richardson, who happened to read the characters the right way. The stone containing this *curious* inscription was discovered on Tory Hill, in Kilkenny.

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six feet below the surface, in digging a trench on the banks of the Sandusky river, displays great taste in its execution; the rim of the bowl is in high relief, and the front represents a female face.

The mounds and tumuli in which several Indian pipes have been found, are undoubtedly of considerable antiquity*, though scarcely of so early a date as has been supposed by some American antiquaries, who are inclined to think that they were the work of a people who were contemporaries of Abraham and Lot, and whose progenitors had found their way into the *far west* shortly after the destruction of the tower of Babel. Dr. Samuel L. Mitchill, of New York, in an essay in which he attempts to show that the original inhabitants of America were of the same family and lineage with those of Asia, adduces the following two-edged argument in support of his opinion. "The custom of smoking the pipe, on solemn occasions, to the four cardinal points of the compass, to the heavens and to the earth, is reported, upon the most credible authority, to distinguish equally the hordes of the Asiatic Tartars and the bands of the American Siaux†." Had Dr. Mitchill been able to show "on

* Trees of at least three hundred years growth, as was ascertained by counting the annular rings, have been cut down on some of those ancient mounds.

† Archæologia Americana, vol. i. p. 328.

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the most credible authority," that the Asiatic Tartars had been accustomed to smoke previous to the discovery of America, this would have been what Brother Jonathan calls a *clincher;* but as he has not done so, and as there is every reason to believe that the tobacco-plant is indigenous to America, it follows *à fortiori* from the "curious coincidence" which he alleges, that the Asiatic Tartars acquired the custom of smoking from their American *ancestors*, and that the *old* world was peopled from the *new*.

Except from the account of Oviedo, and a brief notice by one or two other writers, neither the name nor the use of tobacco appears to have been known in Europe till about 1560, when some of the plants were brought to Spain by Francesco Hernandez, a Spanish physician, who had been sent to Mexico by Philip II. to make observations on the natural history of the country. In 1561 * John Nicot, the French envoy to the court of Lisbon, sent some plants to the Grand Prior, of the family of Lorrain, and from this circumstance the herb was first known in France by the name of Herbe du Grand Prieur. It was also called

* About the same time or shortly afterwards, Cardinal Prosper Santa Croce brought the tobacco-plant from Portugal into Italy, where it was at first known by the name of *Erba Santa-Croce*. The Italians also called it *Tornabona*, after the name of an envoy who brought some of the plants with him from France.

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Herbe de la Reine, and Herbe Medicée, in honour of the queen mother of France, Catherine de Medicis, to whom Nicot, on his return to France, had presented some of the plants. Buchanan, who bore a great dislike to this wicked queen, alludes in one of his Epigrams to the herb being called *Medicée* in compliment to her, and advises all who value their health to shun it; not so much, it would appear, from any opinion that he entertained of its being naturally hurtful, but because, however salutary it might be, it would become poison if called by so hateful a name*. The names which were bestowed on the herb in honour of the Grand Prior and the Queen, soon became obsolete, and in the course of a few years it appears to have been generally called *Nicotiana*, after the name of the person by whom the plant was first introduced into France. It has been supposed by some writers that tobacco was first called *Nicotiana* by Linnæus; but

* "At vos auxilium membris qui quæritis ægris,
Abominandi nominis
A planta cohibete manus, os claudite, et aures
A peste tetra occludite:
Nectar enim virus fiet, Panacea venenum,
Medicea si vocabitur."

For "*aures*," in the third line, Ruddiman proposes to read "nares,"—Stop your *nose*, instead of your *ears*. The emendation is not, however, admissible. The objection was to the name, not to the *savour* of the herb.

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this is a mistake, for it was generally known to botanists and physicians by this name previous to 1600.

When the tobacco-plant was first introduced into Europe, it was not so much valued as a pleasing sedative when smoked, as for the supposed medicinal properties of its leaves. The learned quacks of the Old World—deeply read in Dioscorides, Galen, Avicenna, and Arnoldus de Villa Nova, and singularly clear-sighted in judging of "urines"—found in it a remedy for every disease, and ascribed to it more virtues than even the "ignorant savages" of America had supposed it to be endowed with. As its medicinal uses, except in a few cases, are now as generally denied by the "faculty" as they were formerly asserted, it would seem that either the approved medicaments of one age lose their sanatory qualities in another, or that when nature herself effects a cure, doctors, both ancient and modern, are generally accustomed to ascribe the restoration of the patient's health to the nostrums which they have happened to apply. There is a fashion in physic as well as in dress; at one period tobacco is the panacea or universal all-heal; after that comes the Jesuits' bark; then enters Dr. Sangrado, with his lancet and warm water; while at present the blue-pill and black-draught are in the ascendant—to be decried in their turn as injurious, and succeeded by some other nostrum equally *infallible*.

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It is a curious fact that there is scarcely any loathsome preparation, either animal, mineral, or vegetable, that has not at one time or other been recommended by *doctors* as a remedy for some disease, and scarcely an article of wholesome food that has not been condemned by others of the faculty as injurious to health.

In Lobel's History of Plants, printed at Antwerp, 1576, there are cuts of two species of tobacco which are respectively named "Herba Sancta, sive Tabacum minus," and "Sana Sancta, sive Tabacum minimum." The same author, in his Adversaria Nova, also printed in 1576, observes that the plant had been brought to Europe from America not many years before, and that in France, Belgium, and *England**, it grew to the height of three cubits and a half. He thus notices the custom of smoking, which appears at that time to have been fashionable with *Captains of West-Indiamen*. "Most captains of ships who have visited that country may be seen carrying a small kind of funnel, formed of a palm leaf or a reed, into the extreme end of which they put the dried leaves of the plant, either rolled up or cut into small pieces; these they apply fire to, and then suck in the smoke, which, they say, allays hunger and thirst, gives them new strength,

* Lobel, who was a native of Flanders, had frequently visited England, and at length fixed his permanent residence in this country, where he died in 1616, aged 78.

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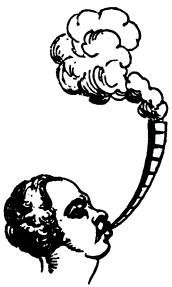
and exhilarates their spirits: they also assert tnat it calms the mind with a kind of pleasing intoxication." This account is accompanied with a small cut, of which the following is a copy, showing the manner of smoking. Clay pipes were not then known in Europe.



Though previous to 1586, a ship-captain when relating his perils and adventures in an ale-house at Shadwell or Rotherhithe,—telling of "eating tallow and young blackamoors, of five and five to a rat in every mess, and the ship-boy to the tail*,"—might occasionally have whiffed a *funnel* of tobacco; yet the custom of smoking a pipe *proper*—to wit, of clay—was not known in England till that year. This grand improvement, which constitutes an epoch in the history of tobacco, appears to have been introduced by Mr. Ralph Lane, who had been appointed governor of Sir

* Nashe's Lenten Stuff, 1599.

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Walter Raleigh's colony of Virginia in 1585, but who, in consequence of the non-arrival of the supplies which had been promised him, was obliged to return the year following to England, with his companions, in the fleet of Sir Francis Drake, which happened to touch at the new settlement, and which arrived at Portsmouth on the 28th July, 1586. The colonists during their residence in Virginia were accustomed to smoke tobacco after the manner of the Indian inhabitants—that is, in pipes; and on their return home they communicated to their countrymen this most convenient mode of taking tobacco.

It has frequently been asserted that the custom of smoking tobacco was first introduced into England by Sir Walter Raleigh *, who having received from Queen Elizabeth, in 1584, a patent for settling a colony in North America, proceeded, in the same year, with a small fleet to Virginia,—as the colony was subsequently named in honour of the Virgin Queen. He returned to England in the course of a few months without having formed any settlement in America; but in the following year, 1585, he sent out seven ships, under the command of Sir Richard Grenville, who proceeded to establish a colony, the government

* Dr. Paris, in his Guide to Mount's Bay, observes, "that a tradition exists here that *tobacco* was first smoked by Sir Walter Raleigh in Penzance, on his landing from America."

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of which, as has been previously noticed, was committed to Mr. Ralph Lane. Sir Walter Raleigh seems to have gained the credit of having been the first person who introduced the custom of smoking into England, from the circumstance of his having visited America, and the fact of his having been an inveterate "tobacco-taker;" but as Harriot,—the author of the account of the first voyages to Virginia,—and Camden, who both lived at the time, agree in stating that the custom was first introduced by Lane, there seems no sufficient reason to question his title to the honour.

Though Sir Walter Raleigh might not be the person who first introduced the custom of smoking into this country, he was undoubtedly the person who, by his example, first brought it into fashion. He was not only a consumer but a grower of tobacco, for he introduced the plant, together with the potato, into his estates in Ireland. Spenser, who about that time resided in Ireland, and who calls it "divine tobacco" in his Fairy Queen, may, perhaps, have derived his opinion of its virtues not only from Raleigh, who was his friend and patron, but from personal experience. It is said that Sir Walter at first indulged in a pipe privately; and this opinion is corroborated by the story of one of his servants throwing a tankard of ale in his face when he saw the smoke coming out of his mouth, and then

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running down stairs, crying out that his master was on fire. Subsequently he smoked with less reserve; and on one occasion his ostentatious indulgence in a pipe, if the account be true, does little credit to his memory: it is said that he sat, smoking, at an open window to see his former friend, the unfortunate Earl of Essex, conducted to the scaffold.

If we may judge from the size of his box, Sir Walter was no niggard of his tobacco. In 1719 this relique was preserved in the museum of Mr. Ralph Thoresby of Leeds. It was of a cylindrical form, about seven inches diameter and thirteen inches high; the outside was of gilt leather, and in the inside was a cavity for a receiver of glass or metal, which would hold about a pound of tobacco; a kind of collar, connecting the receiver with the case, was pierced with holes for pipes. This curiosity was presented to Mr. Thoresby by the Rev. Edward Morris, rector of Boroughbridge in Yorkshire, but how it came into the possession of the latter does not appear.

About the latter end of the sixteenth century, tobacco was in great vogue in London with wits, and "gallants," as the dandies of that age were called. To wear a pair of velvet breeches, with panes or slashes of silk, an enormous starched ruff, a gilt-handled sword, and a Spanish dagger; to play at cards or dice in the chambers of the groom-porter,

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English Gallants, 1580.

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and smoke tobacco in the tilt-yard or at the play-house*, were then the grand characteristics of a man of fashion. Tobacconists' shops were then common; and as the article, which appears to have been sold at a high price, was indispensable to the gay "man about town," he generally endeavoured to keep his credit good with his tobacco-merchant. Poets and pamphleteers laughed at the custom, though generally they seem to have had no particular aversion to an occasional treat to a sober pipe and a pottle of sack. Your men of war, who had served in the Low Countries, and who taught young gallants the noble art of fence, were particularly fond of tobacco; and your gentlemen adventurers, who had served in a buccaneering expedition against the Spaniards, were no less partial to it. Sailors—from the captain to the ship-boy—all affected to smoke, as if the practice was necessary to their character; and to "take tobacco" and wear a silver whistle, like a modern boatswain's mate, was the pride of a man-of-war's man. The *quid*—one of the three indispensables of a modern midshipman †—does not appear to have been then

* Hentzner, in his Travels in England, 1598, notices the custom of smoking at theatres, and other places of amusement.

† "You must learn to chaw backey, drink grog, and call the cat a beggar, and then you knows all a midshipman's expected to know now-a-days."—*Peter Simple*, chapter 2.

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chawed either by seamen or landsmen. Our sailors subsequently became ruminant, on the pretext that chewing tobacco was good for the scurvy.

Ben Jonson, of all our early dramatic writers, most frequently alludes to the practice of smoking, of which he seems to have been no favourer. In his play of "Every Man in his Humour," first acted in 1598, Captain BOBADIL thus extols in his own peculiar vein the virtues of tobacco; while COB, the water carrier, with about equal truth, relates some startling instances of its pernicious effects.

"*Bobadil.* Body o' me, here's the remainder of seven pound since yesterday was seven-night! 'Tis your right Trinidado*! Did you never take any, Master Stephen?

Stephen. No, truly, Sir; but I'll learn to take it since you commend it so.

Bobadil. Sir, believe me upon my relation,—for what I tell you the world shall not reprove. I have been in the Indies where this herb grows, where neither myself, nor a dozen gentlemen more of my knowledge, have received the taste of any other nutri-

* This kind of tobacco seems to have received its name from the island of Trinidad near the mouth of the river Orinoco. The town of Trinidada, a town in the island of Cuba, was also famed at that period for the excellence of its tobacco. Subsequently, Havannah, from its being the principal port in Cuba from which tobacco was shipped, succeeded to the honour.

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ment in the world, for the space of one and twenty weeks, but the fume of this simple only. Therefore, it cannot be but 'tis most divine. Further, take it in the true kind, so, it makes an antidote, that had you taken the most deadly poisonous plant in all Italy, it should expel it and clarify you with as much ease as I speak. And for your green wound,—your balsamum, and your St. John's-wort, are all mere gulleries and trash to it, especially your Trinidado: your *Nicotian* is good too. I could say what I know of it for the expulsion of rheums, raw humours, crudities, obstructions, with a thousand of this kind, but I profess myself no quack-salver: only thus much, by Hercules; I do hold it, and will affirm it, before any prince in Europe, to be the most sovereign and precious weed that ever the earth tendered to the use of man.

* * * * * *

Cob. By gad's me, I mar'l what pleasure or felicity they have in taking this roguish tobacco! It's good for nothing but to choke a man and fill him full of smoke and embers. There were four died out of one house last week with taking of it, and two more the bell went for yesternight; one of them, they say, will ne'er 'scape it: he voided a bushel of soot yesterday, upward and downward. By the stocks! an' there were no wiser men than I, I'd have it present whipping, man or woman that should but deal with a

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tobacco-pipe; why, it will stifle them all in the end, as many as use it; it's little better than rat's-bane or rosaker *."

In Bobadil's speech we have an epitome of the sanative virtues ascribed to "divine tobacco" by Casper Durante, Gohorri, Everard, and other medical writers; while Cob's objections appear to have formed the ground-work of the counter-blast, subsequently discharged against it by king James VI.

The term *smoking* had not, at the period under review, come into general use as expressive of the custom of inhaling the spirit-soothing fumes of the western weed—more pleasing far than the odour of the "little western flower, called Love in idleness;" —the fashionable phrase was "to take tobacco," and the slang name for the custom was the *whiffe*. A person who smoked was also said to *drink* tobacco. This term seems to have originated from the custom, then prevalent, of partially swallowing the smoke and then blowing it out through the nostrils. This manner of smoking is thus alluded to by Joseph Hall, afterwards bishop of Norwich, in his censure of the decline of ancient hospitality, in his Satires, printed in 1597:

> "Look to the tow'red chimnies which should be
> The wind-pipes of good hospitality,

* Rosaker was a preparation of arsenic.

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Through which it breatheth to the open aire,
Betokening life and liberal welfare;
Lo! there th' unthankful swallow takes her rest,
And fills the tunnell with her circled nest;
Nor half that smoke from all his chimnies goes
Which one tobacco-pipe drives through his nose."

This manner of smoking is also mentioned by Hentzner; and by Camden, in his Annals, when giving an account of the introduction of tobacco into England by Ralph Lane. This continued to be the usual mode till towards the latter end of the reign of James I., when the tobacco-takers discharged their smoke by a less circuitous route. Modern amateurs occasionally test the flavour of a cigar by passing the smoke through the nose.

Though James I. had a perfect hatred of tobacco and discouraged its use, yet the custom of smoking continued to gain ground in spite of his opposition. The counterblast which he discharged against it appears to have had the effect of keeping a-light the pipes of the old courtiers and soldiers of "the QUEEN." James, indeed, seems to have been personally disliked by most of his English subjects, who generally adhered to whatever he condemned, and looked with suspicion on whatever he recommended. They ridiculed his ungainly figure; and his personal manners excited their disgust. His physician, Sir Theodore Mayerne, has left some curious particulars respecting the personal

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appearance and habits of the British Solomon. He was spindle-shanked, lantern-jawed, and goggle-eyed; his tongue was too large for his mouth; he was troubled with an almost constant pituitary defluxion; he never ate bread to his meat; seldom washed his hands; like his mother—Oh ye Graces, the lovely Mary Queen of Scots!—he was much troubled with a windy colic; and every autumn he was subject to a kind of cholera in consequence of his over-gorging himself with fruit. Though small in the legs, he was nevertheless very round in the girth, and required a large doublet. Had this ungainly lump of humanity, who decried smoking as a *filthy* vice, taken a pipe occasionally, it probably would have eased the fits of his "windy colic,"—for tobacco, as Everardus saith, is carminatively potential. As he is said to have allowed of the *absoluta libertas pedendi**, the presence chamber must have frequently required fumigation, if the liberty which he accorded was freely taken. King James, in his "Counterblaste against Tobacco," proceeds, like most others who have written against the practice of smoking, to argue against its *use* from its *abuse*. He treats the subject after the fashion of a modern tee-totaller; who, because certain of her majesty's lieges occasionally overdose themselves with

* The broad English of this privilege is to be found in a small tract,—"Of the Use of Tobacco," printed at London, 1722.

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villainous tiff at a beer-house, would deny a sober gentleman a glass of home-brewed to his cheese, and would not allow to a weary mower or reaper a cup of ale to refresh himself with at noon-tide or eve. The king's arguments are all of this kind: many persons at that period, as in the present day, were accustomed to spend much of their time in smoking—in season and out of season—in dining-room, withdrawing-room, and hall; therefore, tobacco-taking was to be universally condemned, in every case, as a filthy, idle habit, equally injurious to health, and offensive to good manners. It is not unlikely that he was induced to write his Counterblaste from his dislike to Sir Walter Raleigh, who, if he were not the first to introduce the practice of smoking into England yet chiefly contributed by his example to make it fashionable with courtiers, soldiers, and scholars—the three classes which he may be considered as representing in his own person. The following passage seems to have been especially directed against Raleigh, who, it is to be observed, was not popular with the multitude: they considered him, when in the hey-day of his prosperity, as a court minion who engrossed too much of the queen's favour; and towards the end of her reign they disliked him on account of his enmity to their favourite, Essex.

"Now, to the corrupted baseness of the first use of

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this tobacco *, doth very well agree the foolish and groundless entry thereof into this kingdom. It is not so long since the first entry of this abuse amongst us here, as this present age cannot very well remember both the first author and the form of its first introduction against us. It neither was brought in by king, great conqueror, nor learned doctor of physic. With the report of a great discovery for a conquest, some two or three savage men were brought in with this savage custom; but the pity is the poor, wild, barbarous men died, but that vile barbarous custom is yet alive, yea, in fresh vigour; so as it seems a miracle to me how a custom springing from so vile a source, and brought in by a father so hated, should be welcomed upon so slender a warrant."

His majesty—who was so great a coward that he winked when he held out his cold iron, though it were but to dub a carpet knight—decries the custom of smoking as rendering men *effeminate;* and, as will be perceived from the following extract, he considers that a tobacco-taker will be apt to be the last in a warlike enterprise from his staying behind his comrades to light his pipe! Subsequent events have sufficiently proved the fallacy of his forebodings: our soldiers

* His majesty here alludes to the custom of smoking tobacco to alleviate the pains of the "Mal de las Buvas," as mentioned by Oviedo.

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smoked terribly in Flanders, and yet in the final charge at Ramillies they stayed not to light their pipes; in the more recent times of Wellington, they smoked as hard as in the days of Marlborough, and yet they drove before them—from the rock of Lisbon to the walls of Thoulouse—the best troops, next to themselves, that ever gave fire either to tobacco or gunpowder. In commemoration of their smoking and fighting at Waterloo, a certain ready-formed loading for a pipe is called a "Waterloo charge*."

"Is it not the greatest sin of all, that you, the people of all sorts of this kingdom, who are created and ordained of God to bestow both your persons and goods for the maintenance both of the honour and safety of your king and commonwealth, should disable yourselves in both? In your persons having, by this continual vile custom, brought yourselves to this shameful imbecility, that you are not able to ride or walk the journey of a Jew's sabbath, but you must have a reeky coal brought you from the next house to kindle your tobacco with; whereas he cannot be

* "Waterloo Charges" are formed of leaf-tobacco, and they look like the ends of cigars, equal in size to tallow candles, eight to the pound. They are in great request with *medallists* on the 18th of June. On that anniversary, my humble friend, Corporal Gill, whilom of the 52nd, but now earth-stopper to the ——— Hunt, expends half-a-dozen in what he calls a "*few de joy.*"

"He learnt to speak French when he kept guard at Marli."

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thought able for anything in the wars that cannot endure oftentimes the want of meat, drink, and sleep, much more, then, must he endure the want of tobacco. In the times of the many and glorious battles fought by this nation, there was no word of tobacco; but now if it were time of wars, and that you were to make a sudden *cavalcado* upon your enemies, if any of you should seek leisure to stay behind his fellows for taking tobacco, for my part I should never be sorry for any evil chance that might befall him."

The idea of a soldier staying behind in a charge to smoke his pipe, must have been suggested by James's own practice when hunting. When the pace became fast, he was accustomed to pull up and refresh himself with a draught from a large bottle of wine which was carried for his sacred majesty's use by an attendant. What a treat it would be to a group of modern Meltonians, smoking their cigars at the "coffee-house*," to hear a counterblast discharged against tobacco by a fac-simile of "bonny king Jamie!" and then, to see such a character riding, like a pocket of hops strapped upright in the saddle, and pulling up at every hedge for the double purpose of seeking for a gap and

* The assemblage of sportsmen at the cover side, smoking their cigars, and discussing "things in general" before the hounds are thrown in, or while they are trying for a fox, is called the *coffee-house*.

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refreshing himself with a draught from a huge leather bottle, like a jack-boot!

His majesty, in another part of his tractate, speaking of smoking as an expensive habit, observes:—"Now how you are by this custom disabled in your goods, let the gentry of this land beare witness; some of them bestowing three, some four hundred pounds a-yeere upon this precious stinke*." Though some of the gallants of that period undoubtedly spent considerable sums on tobacco, yet it is extremely doubtful if any one was so extravagant in this point as the king represents. Captain Bobadil, who, upon his own relation, got through about a pound of right Trinidado per diem, must have been moderate compared with the gentleman who annually puffed away three hundred pounds' worth of tobacco when the price of the finest kinds did not exceed eight shillings a pound. His majesty must have heard of some inveterate smoker laying in a large stock for the benefit of himself and his heirs, and have erroneously concluded that it was only a twelvemonth's supply. In 1603

* His majesty used to say that if he were to invite the devil to a dinner, he would give him "a pig; a poll of ling; and a pipe of tobacco, for digesture." Cowper, the poet, who concurred with James in his dislike of tobacco, was fond of ling; and Southey, who is also a *misocapnus*, is extremely partial to pig in all its forms,

"Whether ham, bacon, sausage, souse, or brawn,
Leg, blade-bone, bald-rib, griskin, chine, or chop."

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when the Counterblast was first published, the duty on tobacco was only two pence a pound; but in the following year James, with the view of discouraging the practice of smoking, issued a warrant to the Earl of Dorset, lord treasurer, authorising him to order, that "from the 26th of October next ensuing, the proper officers should take of all who import tobacco the sum of six shillings and eightpence upon every pound weight, over and above the custom of two pence per pound usually paid heretofore." It is, however, doubtful if this order were generally enforced; but whether or no, neither his majesty's arguments nor his injunction had the effect of diminishing the consumption of tobacco.

Though several pamphleteers and poets, following the example of the king, now discharged frequent but ineffectual tirades against tobacco, the lovers of the weed were not thus to be deterred from indulging in a custom which they *felt* to be pleasing. They laughed at the arguments, or the wit—as the case might be—of their opponents, and smoked on, "fancy free." Josuah Silvester, the translator of Du Bartas's Divine Weeks, was one of the principal poets of the time who expressly declared war against Divine Tobacco, discharging against it a volley of holy shot from Mount Helicon*. His shot, however, were

* The title of this poem is, "Tobacco battered, and the Pipes shattered (about their ears that idly idolise so base and barbarous a

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mere paper-pellets ; and his piece, besides, was pointed too high : not a pipe was shattered by the discharge. As Josuah acknowledges that he was once *partially* in love with smoking,—"a demi-captive to his puffing pride,"—I am inclined to think that he thundered forth his holy shot against tobacco rather to please the king and gain his patronage, than from any real personal dislike to a pipe. The poet was probably *out of tobacco* ere he began to write against it, for in a sonnet written about the same time, and addressed to Prince Charles, we learn that he was very needy*. "Silver-tongued" Silvester's mellifluous notes appear, unfortunately, to have been productive of little solid gain to himself.

The invention of guns and tobacco-pipes he is inclined to ascribe to the devil ; and with a bold stretch of poetic fancy, he thinks that those two plagues were foretold in the Revelations.

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weed, or, at least-wise, over-love so loathsome a vanitie) ; by a Volley of Holy Shot thundered from Mount Helicon."

* "Yet must I needs (need still importunes so)
Importune still, till some mild soule relent :
But, under Heav'n, no help, no hope I know,
Save you alone my ruine to prevent :
You onely may, *now* onely, if at all ;
Past help, past hope, if you now faile I fall."

Sonnet to Prince Charles, at the end of Panaretus, or Parliament of Virtues Royal.

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"Two smoky engines, in this latter age,
(Satan's short circuit, the more sharp his rage,)
Have been invented by too wanton wit,
Or rather vented from th' infernal pit,—
Guns and tobacco-pipes, with fire and smoke
At least a third part of mankind to choke,
(Which happily th' Apocalypse foretold;)
Yet of the two we may, I think, be bold
In some respect to think the last the worst,
(However both in their effects accurs'd;)
For guns shoot from-ward only at their foen,
Tobacco-pipes home-ward into their own,
When, for the touch-hole firing the wrong end,
Into ourselves the poison's force we send."

The above verses may serve to show the style of his attack upon *pipes;* from the following some idea may be formed of the holy shot which he discharged against tobacco and all who delighted in the fumigation thereof.

"Of all the plants that Tellus' bosom yields,
In groves, glades, gardens, marshes, mountains, fields,
None so pernicious to man's life is known.
As is tobacco, saving *hemp** alone.

* The following motto—"Fumus patriæ igne alieno luculentior—as much as to say, Better be chokt with English hemp than poisoned with Indian tobacco,"—was prefixed to a tract, entitled, "Worke for Chimney Sweepers, or a Warning for Tobacconists," printed at London, 1602. An answer to this tract was published in the same year by an anonymous writer, who entitles his performance "A Defence of Tobacco; with a friendly answer to the late printed book, called Worke for Chimney Sweepers." Both those

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If there be any herb in any place
Most opposite to God's good Herb of Grace,
'Tis doubtless this; and this doth plainly prove it,
That, for the most part, graceless men do love it,
Or rather doat most on this withered weed,
Themselves as withered in all gracious deed.

* * * * * *

If then tobacconing be good, how is't
That lewdest, loosest, basest, foolishest,
The most unthrifty, most intemperate,
Most vicious, most debauched, most desperate,
Pursue it most: the wisest and the best
Abhor it, shun it, flee it as the pest?"

The poet's facts in the last half-dozen lines are questionable, and his argument will cut both ways; some of the worst men of the age, "the lewdest, basest, foolishest," with King James at their head, abhorred the use of tobacco; while many of the most talented enjoyed a soothing pipe, and became wiser as they smoked. Sir Henry Wotton's maxim, "*Animas sapientiores fieri quiescendo*," was doubtless suggested by a pipe; and its true meaning is that "Tobacco, by tranquillising the mind, makes men wiser."

Early in the reign of James I., tobacco had become

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tracts appeared before the accession of James I. The Defender recommends tobacco as wholesome to Englishmen, on account of their being *great eaters and drinkers*, and thus requiring a *pipe* as a drain for their superfluous moisture. Abernethy's remedy in such cases was to stop the supplies,—"Live on sixpence a day, and earn it."

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an article of considerable trade; large quantities were imported from the Spanish colonies; and the kinds in greatest esteem with gentlemen smokers were Trinidad, Orinoco, and Varinas. Tobacconists' shops were now numerous; and the divine herb, which was "wont to be taken of gentlemen and gallants, was now made the companion of every tapster and horsekeeper." Poets, players, play-wrights, and musicians, were especially addicted to it; and a writer of that age—supposed to be Milton's father—describes many of the ordinary play-books, pamphlets, and such-like, as being conceived over-night by idle brains impregnated with tobacco-smoke and mulled sack, and brought forth by the help and midwifery of a caudle next morning*. It is worthy of remark here that in the nostrils of a writer in the London Magazine, for May, 1820, the wild, rampant, exuberant wit and humour which distinguished the earlier numbers of Blackwood, savoured strongly of Leith ale and tobacco-smoke. The ale was, doubtless, clear and mild, but potent withal; and the tobacco your right Havannah, in the form of Woodvilles or Silvas. "Those who *drink* beer *think* beer," says Bishop Warburton; and I, fully believing in the truth of the dictum, infer from the general character of the learned prelate's writings, that

* "A sixe-fold Politician, with a sixe-fold Precept of Policy," by J. M., 8vo. 1609, page 35.

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he was fond of full-bodied old malt liquor, and that he sometimes indulged in it more freely than was consistent with his episcopal dignity. Ale is the best barm for setting your noble spirits a-working; and —according to Dr. Parr, who was profoundly skilled in the mysteries of mental brewing—the true refiner is tobacco. For durability nothing can be compared to those works which are the result of sound old ale; those which proceed from the potation of spirituous liquors—Geneva, brandy, or whiskey—are indeed more sparkling, but they do not *keep* so well. But to resume the thread, or, more properly, the *twist* of our historical narrative.

From the following passage in Ben Jonson's Alchemist, first acted in 1610, we gather some curious particulars respecting the business of a tobacconist of that period; it occurs in the first act, where Face thus introduces Abel Drugger to Subtle.

"This is my friend Abel, an honest fellow;
He lets me have good tobacco, and he does not
Sophisticate it with sack-lees or oil,
Nor washes it in muscadel and grains,
Nor buries it in gravel, underground,
Wrapped up in greasy leather, or pissed clouts;
But keeps it in fine lily-pots that, opened,
Smell like conserve of roses, or French beans.
He has his maple-block, his silver tongs,
Winchester pipes, and fire of juniper:
A neat, spruce, honest fellow, and no goldsmith."

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Before proceeding to explain the different modes of sophistication, and two or three other particulars, mentioned by Face, relating to the business of a tobacconist, it seems necessary to premise a few remarks on the form in which tobacco was imported about that period. The Virginian tobacco was usually imported in the leaf, tied up in small loose bundles as at present; while a considerable portion of the Spanish tobacco was imported in the form of what the French term *carottes**, and in balls. The *carottes*, which were about a cubit long and three inches diameter, were formed by laying the leaves—previously *sauced* with molasses or some other liquid preparation†—above each other, and then binding them tightly together with pack-thread. The balls, which were about the

* The obscene name by which this kind of tobacco was then known in England, is not yet wholly obsolete. Our sailors still call the *carotte* of tobacco by its old name; and every person who has visited the West Indies has heard of the facetious reply of a sailor to a captain's wife, who, happening to see him employed about some tobacco, asked him what he was going to make of it: "Penem volo fabricari, domina, sed vereor ne ex illo coleos faciam."—Neander in his Tabacologia, 1622, mentions that this kind of tobacco was known to the Dutch as well as the English by the same name.

† In order to render the use of tobacco more peculiarly disgusting to *Protestant* smokers, it was stated that the black *Popish* slaves were accustomed to call the filthy stuff with which they slubbered the leaves, "*Sauce for Lutheran dogs.*"

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size of a man's head, were formed of tobacco coarsely spun into a kind of thick twist, not unlike that of modern Varinas. Those writers, who were opposed to the custom of smoking, frequently mention the filthy tricks said to have been played by the Spanish slaves in preparing the tobacco for the English market: old women in modern times, with *equal success*, endeavour to give children a dislike to sugar, by telling them that it is trodden down in the hogsheads by dirty-legged blacks.

The leaf-tobacco, after it was brought into this country, was frequently sprinkled with the lees of wine, salt-water, and other preparations, in order to improve its flavour, or perhaps to increase its weight. In order to prevent it becoming dry it was frequently kept by dealers wrapped up in sheep-skins or damp cloths*; and tobacco that had become musty, was

* Small country dealers, more especially in the north of England, are still accustomed to keep their roll of pig-tail wrapped up in a sheep-skin to preserve it moist and prevent it losing weight. Of the use of saline condiments in the preparation and preservation of tobacco, we have the following testimony of Dr. Adam Clarke: "A dealer in this article once acknowledged to me, that he sprinkled his *rolls* and *leaf* frequently with *stale urine*, to keep them moist and to preserve the *flavour*. A friend of mine, whose curiosity led him to see tobacco-spinning, observed that the boys who opened out the dry plants, had a vessel of urine by them, with which they moistened the leaves to prepare them for the spinner."—*Dissertation on the Use and Abuse of Tobacco*, p. 35, 4th Edition, 1814.

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occasionally buried in gravel in order that it might thus lose its unpleasant odour. When the leaves were used for smoking, they were generally rubbed small; while the carotte and ball tobacco was cut into small pieces on a block with a knife. Abel Drugger's maple-block probably served for this purpose, when he wished to cut *extempore* a choice sample for a favourite customer. The lily-pots were white jars similar to those which are now frequently brought from Holland; the juniper wood, which when once lighted retains its fire long, was probably kept burning in a kind of chafing-dish,—such as is seen in old Dutch pictures; and the silver tongs were used by the customers to take up a piece of the burning embers to light their pipes with. The art of manufacturing tobacco into fine threads was not then known. The pipes of that period were shorter and straighter in the stem, and more upright in the bowl, than at present: those manufactured at Winchester appear to have been in greatest request, though for what particular reason I have not been able to discover. The author of the Sixe-fold Politician speaking of projectors says:—"If you desire to know them further, they are pedlers or pedling informers of the state; men that have lapped up from the vomit of other men's wits some excrements of court-phrases, and thereupon turne factors about the court, and contrive projects and strange

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devises of *tobacco-pipes*, Cardas finas*, brown paper, French wares, dunghill shrids, and a thousand of the like conceites." When Face recommends Abel Drugger as being "no goldsmith," he means that he was not one who was accustomed to insure himself against the risk of bad debts by charging an exorbitant price for his tobacco to such of his customers as dealt with him *on tick*.

The custom of charging an exorbitant price for articles furnished on credit, has descended to many goldsmiths of the present time, as can be testified by sundry noble lords and honourable gentlemen, who having bought plate one day for nine shillings per ounce, have, the day following, ascertained from *their* kind friend, "*my* UNCLE," that its intrinsic value was about four-and-ninepence. It is necessary to observe, that most of the goldsmiths of former times were also money-lenders, who fleeced young heirs and gentlemen that spent their rents before they were due; and who thought themselves moderate when, after deducting

* Spanish cards were then in great request in this country, and the project alluded to seems to have been to manufacture them here—in the same manner as we now have *genuine* Havannah cigars manufactured of Maryland tobacco, by Jews in Goodman's Fields. The Hon. Daines Barrington notices the Spanish "Cartas finas," in his Observations on the Antiquity of Card-playing in England, printed in the Archæologia, 1785.

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the first year's interest, they charged only ten per cent on the principal.

The great consumption of tobacco in England about this time, induced several persons to turn their attention to the cultivation of the plant in this country; and in 1615, a pamphlet was published containing instructions for cultivating and curing it. The writer, who alludes to the large sums paid to the Spaniards for tobacco in the course of the seven or eight years preceding, considers that the home cultivation of the plant would be a national benefit, not only by the saving of the money which would otherwise be paid to foreign states, but by giving employment to a number of people. He also considers that by growing our own tobacco, we should have a *purer* and a better article than was furnished by the Spaniards, whom he charges with preparing it in a filthy manner.

Within a few years from this period, we find that tobacco, for purposes of commerce, was cultivated in several parts of England, but more especially in the western counties. Though both James I. and his successor discouraged the home growth of tobacco, and endeavoured to prohibit it entirely, by imposing heavy duties on the article, yet their ordinances seem to have been frequently evaded. Charles I. shortly after his accession endeavoured to obtain the monopoly of tobacco, but did not succeed in his design till 1634.

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On the commencement of the civil war this monopoly was abolished. In 1643 the Parliament imposed a moderate duty on imported tobacco; but, with the view of discouraging its cultivation, they ordered a heavy duty to be charged on such as was of home growth. As the duty, however, on English tobacco was frequently evaded, the cultivation of the plant was entirely prohibited by an act passed in 1652. This Act was subsequently confirmed in the 12th year of the reign of Charles II., 1660. Bishop Gibson, speaking of Winchcomb, in Gloucestershire, in his translation of Camden, 1695, says:—"The inhabitants made planting of tobacco their chief business, which turned to good account, till, restrained by the 12th of Charles II., they decayed by little and little, and are now generally poor." There is a traditional account of Cromwell sending a troop of horse to trample down, in the west of England, a field of tobacco which the owner, disregarding the prohibition of the Parliament, had ventured to cultivate.

While the use of tobacco was gaining ground in England, it was spreading no less rapidly in almost every other country of the old world. It had been introduced into the East by the Portuguese previous to 1590; for in that year, as we learn from Olearius, Shah Abbas the Great, king of Persia, in an expedition

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which he was about to undertake against a rival prince, forbade the use of tobacco to his army under the penalty of the offender having his nose slit and his lips cut off. The same writer also informs us that Abbas was "so rigid or rather cruel in his discipline, that when a certain Persian, ignorant of the edict, came into his camp with some tobacco to sell, he ordered both him and his commodities to be thrown into one funeral pile and burnt." The offenders, however, were found to be so numerous, that Abbas, from motives of humanity, annulled the law, and granted that in future tobacco might be freely cultivated and sold in any part of his territories. Towards the latter end of the sixteenth century the Chinese obtained the tobacco plant from the Portuguese; and about the same period its use was generally known among the negroes of the coast of Africa.

Tobacco met with a welcome reception from the Turks, who found in its intoxicating fumes a substitute for opium; and in the early part of the seventeenth century the merchants of Holland used to send large quantities to Constantinople. Though some of the muftis were opposed to the custom of smoking, as being contrary to the precepts of the Koran, yet the great body of the Faithful seem to have thought the practice orthodox, and to have enjoyed their pipes without hindrance or molestation till about 1630,

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when the sultan Amurath IV. forbade the use of tobacco in his dominions, from an opinion that the custom of smoking rendered men impotent*. The prohibition does not appear to have been long in force; the attachment of *millions* to their favourite indulgence prevailed against the will of *one* to suppress it; the custom was too strong for the law; and the "evidence of facts," as the philosophers say, has proved that the sultan's opinion was unfounded: the population of the Turkish empire has not decreased in consequence of the general use of tobacco among the followers of Mahomet. From an anecdote, mentioned by Olearius, it would seem that at an earlier period the ladies of Persia ascribed to the immoderate use of

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* Sir William Vaughan, an English author of the reign of James I., appears to have been of the same opinion: "To conclude the abuses of tobacco, I wish the favourites thereof to repeat over these plaine rithmes:

Tobacco, that outlandish weede,
* * * * *
It dulls the sprite, it dims the sight,
It robs a woman of her right."

Directions for Health, 1613.

Though Sir William was opposed to the *abuse* of tobacco, he yet thought that a pipe taken fasting in a raw or rainy morning, in those months which want the letter R, was "a singular and sodaine remedy against the megrim, the tooth-ache, the fits of the mother, the falling sickness, the dropsie, the gout, and against all such diseases as are caused of windy, cold, or watrish humours."

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coffee the debilitating effects which Amurath supposed to result from smoking tobacco*.

In 1634, the czar, Michael Fedorowitz, prohibited the use of tobacco in Russia; not, however, on account of any supposed noxious qualities of the herb, but from the danger which was to be apprehended from the carelessness of those who used it; several destructive fires which had happened a short time previously in Moscow, which then consisted chiefly of wooden houses, were supposed to have been caused by the pipes of certain drowsy Muscovites, who had fallen asleep while smoking. In France, in 1635, an edict was issued by Louis XIII., forbidding all shopkeepers, except apothecaries, to sell tobacco; and even the latter were not to *dispense* it without the order of a physician. This absurd regulation was, however, in a short time repealed; and the loyal subjects of Louis the Just were again allowed to purchase their tobacco without the necessity of applying to a physician for a *permit* in the form of a prescription. Pope Urban VIII., who occupied the see of Rome from 1623 to 1644, excommunicated all those who took tobacco

* The anecdote, which will not bear reciting here, is alluded to in Simon Pauli's Treatise on Tobacco, Tea, Coffee, and Chocolate, translated by Dr. James, 1746.—Pauli, who was a Danish physician, ascribes the same effects to the use of tea. An idea of the general value of his treatise may be formed from this sample.

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in churches. The bull containing this denunciation is said to have been issued at the instance of the Dean and Chapter of the cathedral of Seville, who complained to his Holiness of the prevalence of the custom. Their complaints, however, were more especially directed against the habit of taking snuff; for not only were the laity accustomed to solace their noses with the titillating powder—thus causing frequent sternutations in the church—but even priests, when ministering at the altar, would most irreverently take snuff.

Dr. Adam Clarke most incorrectly, and in the true spirit of religious and political dissent, says that, "The *Church* and the *State* have conjoined to *sanctify* and *legalise* the use of tobacco, from the time of the *Grand Prior*, on the one part, and *Queen Catharine de Medici*, on the other, to the present day." A statement more directly contrary to facts could not well be made. The Grand Prior of Lorraine did not represent any church; and at the time that the tobacco plant was first introduced into France, and for several years afterwards, the leaves were very rarely smoked; and the custom of snuff-taking and of chawing, did not become prevalent in Europe, until long after the Grand Prior and Mary de Medici were dead. It is also notorious that the use of tobacco, as condemned by Dr. Clarke—that is, when smoked,

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snuffed, or chawed—so far from being *sanctified* or *legalised*, on its first introduction, by any church or state in Europe, was, on the contrary, generally discouraged. No Christian church ever sanctified its use, unless, indeed, we allow the term *church* to each and every congregation of *Independents*, who, in the time of the Commonwealth, were pleased to assume the name. In this sense the use of tobacco might be said to have been *sanctified* by *several* churches; for many active beaters of the "drum ecclesiastic," were also powerful as pipe performers, in which latter exercise their strength of lungs enabled them to inhale deeply; and lay elders in buff—who, having gained their coats in the service of the state, wore them out in the service of *their* church—were generally addicted to the practice of smoking *. Some of the latter also *sanctified* the use of tobacco by smoking in the choir of more than one of our cathedrals, after stabling their horses in the nave.

The governments of Europe, with the exception of that of Holland, appear, at first, to have discouraged the practice of smoking, and not to have *legalised* the

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* "Salloway with tobacco
Inspired, turned State Quack O!
And got more by his feigned zeal
Than by his '*What d'ye lack ho?*'"
Rump Songs, Part 2, *p.* 18, 1662.

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use of tobacco, by taxing it, till the custom had become too firmly established to be repressed by any legislative enactment.

Tobacco, from the period that the practice of smoking began to be prevalent, appears to have agreed admirably with the Dutch constitution, both natural and political. Wealthy burgomasters found pleasure in a pipe; and physicians were not long in discovering that the radical heat of the smoke was a corrective of the radical moisture exhaled from the numerous dams, ditches, and canals of the country.

The high and mighty representatives of the Seven United Provinces, being for the most part individually fond of tobacco, made no objection to it in their corporate capacity; but, on the contrary, encouraged its importation, wisely foreseeing that, from its increasing consumption in most countries in Europe, a handsome profit was likely to be derived from its re-sale. As no restraints were imposed on the home cultivation of the plant, and as a very moderate duty was levied on foreign tobacco, the trade in the article in 1610 had become an important item in the commerce of Holland. In 1620 the Dutch merchants were the largest wholesale tobacconists in Europe, and the people generally the greatest consumers of the weed.

Neander, a Dutch physician, in his Tabacologia, first published in 1622, mentions that his countrymen

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at that period imported from America, India, and Spain, large quantities of tobacco, which, after supplying themselves, they re-exported to other countries. At that period the Turks were the best customers of the Dutch for tobacco. Among the various kinds of tobacco enumerated by Neander as known to the merchants of his time, we find the following, which are still in repute:—Varinas *, highly valued; Brazilian; Orinoco; Amazonian, from the river Amazons; Virginia; Trinidad; and St. Domingo. Some of the tobacco at that time grown in Holland, was considered by the natives scarcely inferior to that imported from Virginia. At the present day, really good Amersfort tobacco is generally much more pleasant to smoke, than most of that which is sold in London under the name of *returns*.

In the reign of Charles II., the custom of chewing tobacco and taking snuff began to prevail in England. In the period of the Commonwealth, many of our soldiers and sailors were accustomed to take a *quid* occasionally; a practice for which they had the example

* Neander erroneously supposes that the name *Varina*, or *Varinas*, was merely a corruption of the English *Virginia*. Varinas is the name of a town in Colombia, which is still famous for the excellence of the tobacco grown in its neighbourhood. Brathwait, in his "Smoaking Age," 1617, mentions this kind of tobacco by the name of *Varina* or *Varinan*.

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of Monk, afterwards Duke of Albemarle *, who, as he had commanded both as an admiral and a general, might be equally claimed by both services. The natives of some parts of South America from an early period were accustomed to chew tobacco, mixed with the leaves of a plant called coca, and a kind of lime formed of calcined oyster-shells. This compound was said to be of great efficacy in allaying hunger and thirst; and several writers assert that the Indians, by chewing such quids, were enabled to perform journeys of several days without any food.

The quid, however, was not so much relished by our English gallants as the pipe; and the custom of chewing tobacco does not appear to have been introduced into Europe till about 1630. It then began to grow into favour with soldiers and sailors, but more especially with the latter; who, in their long voyages, fancied that the custom of chewing tobacco was good

* General Monk, in an interview with a *deputation* of citizens shortly previous to the restoration of Charles II., bit his *quid* between his teeth, and knit his brows, on their remonstrating with him on certain points which he did not wish to have mooted. When a *deputation*, of soap-boilers, I think, were recently boring a Minister of State, the great man "smiled, and took a pinch of snuff." It is an object of ambition now with small retail-dealers, to get themselves included in *deputations* to Her Majesty's ministers; it is a good mode of advertisement, and affords them an opportunity of boasting of their acquaintance with noble lords, and right-honourable gentlemen.

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against the scurvy. Dr. Maynwaring, a physician of great repute in the time of Charles II., ascribed the prevalence of that disease to the custom of smoking and chewing tobacco. His conclusions are similar to that of the old man mentioned by Sir Thomas More, who ascribed the increase of the Goodwin Sands to the erection of Tenterden steeple,—*post hoc, ergo propter hoc.* Because the scurvy had become much more general and destructive among sailors since the time that tobacco was introduced into Europe, therefore the custom of smoking and chewing, so much indulged in by sailors, was the cause of the increased virulence and more general extension of the disease. Had Doctor Maynwaring taken into consideration the long voyages that our sailors first began to make subsequent to the introduction of tobacco into Europe, he probably might have discovered a more rational cause for the increase of the scurvy. There is scarcely a single doctor who has professedly written either for or against tobacco, who has not afforded ample proofs of his own individual ignorance of its general effects on the human system, and of medicine being, to use the words of an honest physician *, "always an uncertain, and frequently a conjectural art." A certain modern

* Dr. Thomas Trotter, formerly Physician to the Channel Fleet, author of Observations on the Scurvy, Medicina Nautica, and other works.

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M.D., so celebrated, or rather notorious, for his magnetic experiments, should crown his labours by writing an Essay on Tobacco.

The custom of taking snuff as an "idle luxury" began to gain ground in England in the reign of Charles II., and was probably introduced by some of his followers, who had acquired the habit of thus indulging their noses during their exile; for the custom was prevalent in France and Spain, more especially with the clergy and men of letters, several years before it was adopted in this country*. Dryden, though he did not smoke, was fond of a pinch of snuff, as we learn from the 'Hind and Panther Traversed,' and 'The Reasons of Mr. Bays Changing his Religion.'

The consumption of tobacco was now encouraged by the government, not only with the view of increasing the revenue, but with the design of thus aiding our American colonies. Tobacco being thus *legal-*

* Though the pulverised leaves of tobacco were occasionally recommended by physicians as a sternutatory to "purge the head," yet snuff-taking, as an habitual indulgence, does not appear to have become prevalent either in France or Spain, previous to 1620. Sir William Vaughan, writing in 1613, calls tobacco pulverised, to be snuffed up into the nostrils as an errhine, "sneezing powder." In the reign of Charles II. it was called *snuff* or *snush*. "Tabac en poudre, *snuff, or snush*.— Tabatière, a *snush-box*."— *A French and English Dictionary, by Guy Miege, Gent., 2nd Edition*, 1685.

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ized, as Dr. Adam Clarke says, many of the orthodox clergy, now restored to their livings, and having wherewithal to purchase it, *sanctified* its use, and showed themselves to be loyal subjects, and staunch promoters of our colonial interests, by smoking "real Virginia." The old vicar, restored to his old parsonage, enjoyed a pipe when seated in his arm-chair, pondering on the subject of his next Sunday's sermon, with a jug of sound old ale and a huge tome of sound old divinity on the table before him, for the occasional refreshment as well of the bodily as the spiritual man.

The great plague in London, 1665, tended materially to confirm and extend the custom of smoking among the citizens, in consequence of certain doctors having asserted that the use of tobacco was good against the infection. It was also currently reported that the families of tobacconists had generally escaped the contagion. Tobacco might now be said to have been made free of the city: at the annual dinners of the different companies it was indispensable; and there is reason to believe that pipes and tobacco were served at Lord Mayors' feasts*. Unfortunately no artist has

* "You are sensible that children smoke more now-a-days than even soldiers and carmen did heretofore; and that more of this nasty stuff is spent at a beastly City feast than would have served the whole kingdom formerly."—*The Reasons of Mr. Boys Changing his Religion.*

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The Old Miser.

London Chapman & Hall, 186 Strand

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transmitted to us a view of the interior of Guildhall, with five hundred citizens "all alive and *smoking*," on the evening of Lord Mayor's day.

In the reign of Charles II. tobacco appears to have grown into great repute with the two Universities, and the savour with which they were then imbued is still retained. Oxford discarded the opinions which she had held respecting tobacco in the reign of James I.*; and a Cambridge man, on entering a tavern, habitually gave the waiter a hint of his wants in the words of the motto of his Alma Mater, "*Lucem et pocula*,"—i. e. "A bottle of claret and clean glasses, and mind to bring a light with you." The coffee-houses of London at that period were more like the cigar divans than like the coffee-*shops* of the present day, for they supplied their customers with a pipe of tobacco to their coffee, instead of a round of toast.

Mons. Misson, in the "Memoirs of his Travels over England," written in 1697, notices that the use of tobacco was then very general in this country, and that many of the women in Devonshire and Cornwall were accustomed to smoke. Mons. Misson, who was

* "One of the questions discussed before James I. at Oxford, 1605, was '*Utrum frequens suffitus Nicotianæ exoticæ sit Sanis salutaris?*' The negative was proved, to the great satisfaction of the king."—*Warton's Observations on Spenser's Fairy Queen, vol.* 2.

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a French protestant refugee, and a very pious man, seems inclined to think that "this perpetual use of tobacco makes the generality of Englishmen so thoughtful, so taciturn, and so melancholy;" and he seems to be convinced that the custom of smoking "makes men profound theologists—for no men in the world will smoke a pipe better than an English clergyman; and all the world knows that the English theology is the most profound theology of all." Mons. Misson, as translated by Mr. Ozell, thus concludes his remarks on the custom of smoking:—"Tobacco not only breeds profound theologists, but also begets moral philosophers—witness the following sonnet:—*

* The following is the original *sonnet*, which, in the translation, is shorn of its just proportions:—

"Doux charme de ma solitude,
Brulante pipe, ardent fourneau!
Qui purges d'humeur mon cerveau,
Et mon esprit d'inquietude.
Tabac! dont mon ame est ravie,
Lors que je te vois te perdre en l'air,
Aussi promptement qu' un éclair,
Je vois l'image de ma vie:
Tu remets dans mon souvenir,
Ce qu' un jour je dois devenir,
N'etant qu' une cendre animée;
Et tout d'un coup je m'aperçoi,
Que courant aprés ta fumée,
Je passe de même que toi."

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"Sweet-smoking pipe, bright-glowing stove,
Companion still of my retreat,
That dost my gloomy thoughts remove,
And purge my brain with gentle heat.

"Tobacco, charmer of my mind,
When, like the meteor's transient gleam,
Thy substance gone to air I find,
I think, alas, my life's the same!

"What else but lighted dust am I?
Thou show'st me what my fate will be;
And when thy sinking ashes die,
I learn that I must end like thee."

The writer of the sonnet cited by Mons. Misson is not the only poet who has seen, in a pipe of tobacco, a type of human life. An English writer, probably of the reign of James I., thus no less pleasantly than pertinently moralizes on the same subject *.

"The Indian weed withered quite,
Green at noon, cut down at night,
Shows thy decay,—all flesh is hay:
Thus think, then drink tobacco.

* These verses are printed in a collection of pieces against tobacco, entitled "Two Broad-sides against Tobacco: the first given by King James of famous memory, his Counterblast to Tobacco; the second transcribed out of that learned physician, Dr. Edward Maynewaringe, his Treatise of the Scurvy. To which is added Sundry Cautions, &c." 4to, London, 1672. The verses here given had undoubtedly been printed before, as it is mentioned that they were answered by George Wither, and that the burden of his reply was,

"Thus think, drink *no* tobacco."

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"The pipe that is so lily-white,
Shows thee to be a mortal wight,
And even such, gone with a touch:
Thus think, then drink tobacco.

"And when the smoke ascends on high,
Think thou behold'st the vanity
Of worldly stuff, gone with a puff:
Thus think, then drink tobacco.

"And when the pipe grows foul within,
Think on thy soul defiled with sin;
And then the fire it doth require:
Thus think, then drink tobacco.

"The ashes that are left behind
May serve to put thee still in mind,
That unto dust return thou must:
Thus think, then drink tobacco."

The custom of smoking appears to have attained its greatest height in England in the reign of Queen Anne; the consumption of tobacco was then proportionably greater, considering the population, than it is at the present time. According to Dr. Davenant, the quantity of tobacco retained for consumption in England and Wales, on an average of seven years, from 1702 to 1709, was 11,260,659 lbs. annually. At present the annual consumption of tobacco, on which duty is paid, is about 22,000,000 lbs. for the United Kingdom of Great Britain and Ireland. It is, however, highly probable that much more smuggled tobacco is now consumed than in 1709.

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In the reign of Queen Anne, which has been called the Augustan age of English literature, almost every writer of distinction was either a smoker or a snuff-taker. Lord Bolingbroke, Congreve, Addison, Steele, Prior, and Ambrose Phillips, indulged in a pipe; Pope and Swift took snuff. The Dean chiefly manufactured his own snuff by drying the leaves of tobacco and reducing them to a powder; and in order to give colour and flavour to his "genuine high-dried," he was accustomed to mix it with a little Spanish brown.

In the earlier part of the reign of George III. the custom of smoking appears to have declined, while that of snuff-taking had become much more general. During the American war, when the regular supplies were cut off, and the most of our tobacco was obtained from prizes, the average consumption in England of duty-paid tobacco was considerably less than it had been during the first seven years of the reign of Queen Anne. The French, who had entered into an alliance with the revolted colonies, enjoyed, during the war, almost a complete monopoly of the American tobacco-trade. The consumption of tobacco increased in France in proportion as it declined in England; and the subjects of *le Grand Monarque* grew warm in their praises of tobacco and American independence, as they inhaled the fumes of Maryland or real Virginia. It may indeed be affirmed,—and proved, ac-

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cording to the principles of Philosophical Necessity—that the French Revolution was the natural and inevitable consequence of the large importation of American tobacco into France between 1777 and 1783.

With the view of rendering England in future comparatively independent of America for the supply of tobacco, an act was passed in 1779, repealing so much of several old acts as prohibited the growth of tobacco in Ireland, and permitting tobacco of the growth and produce of that kingdom to be imported into Great Britain. This project, however, was not attended with success: before the Irish farmers had been able to produce any considerable quantity, or British consumers had acquired a taste for Irish tobacco, John Bull and Brother Jonathan had smoked the Pipe of Peace; and as the producers of Virginia and Maryland found a better market for their tobacco in England than in France, the old trade soon resumed its former channel. Tobacco continued to be grown in Ireland, though only to a small extent, till 1832, when its cultivation was entirely prohibited. The home growth of tobacco in the Green Isle, whatever it might be to the farmer, was not productive to the revenue.

Though Pat can no longer get a little native tobacco, duty free, he yet contrives to obtain a tolerably fair supply of the article, "unexcised by kings," from other countries. The custom of smoking, chawing,

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and snuff-taking, has certainly not declined in Ireland since 1796, and yet the annual consumption of *duty-paid* tobacco in the Sister Isle is at present upwards of one third *less* than what it was in that year. On an average of four years, ending in 1796, when the duty was only eight pence per pound, the annual consumption of duty-paid tobacco in Ireland was 8,000,000 lbs., while at present, when the duty is three shillings per pound, it is only about 5,000,000 lbs. From evidence delivered to the Commissioners of Revenue Inquiry in 1824, it appears that seventy cargoes, consisting of 3,644,000 lbs. of tobacco, were landed in one year by smugglers on the eastern coast of Ireland, between Waterford and the Giant's Causeway, while in the same year, nearly 1,000,000 lbs. were smuggled into one small port in the North-west, called Tirlin Head, and 700,000 lbs. into Kinnagoe. Large quantities were also smuggled in the same year into various other places on the southern and western coasts. Sir Henry Parnell, in his work on Financial Reform, estimates that three-fourths of the tobacco consumed in Ireland is smuggled*.

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* "The effect of the high duty in demoralising the people and increasing crime is most appalling;—it has converted nearly every person connected with our marine service into smugglers; the poor in Ireland, to whom tobacco is as necessary as potatoes, *glory* in smuggling it; and it would be as just in government to levy a tax

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Since the conclusion of the American war the consumption of tobacco has greatly increased in Great Britain; and, more especially within the last twenty-four years, to a much greater extent than is indicated by the returns of the Excise Office. Since the ports of the continent became opened to our shipping, in consequence of the general peace, immense quantities of tobacco have been smuggled into England *. Scarcely a ship, whether English or foreign, arrives from any port between Petersburgh and Calais that does not bring a supply, more or less; and with the crews of many of the vessels in the Hamburgh and Dutch trade, the smuggling of tobacco, more especially of the finer kinds and of cigars, is reduced to a regular system. Though the Thames police may occasionally catch a dirty sailor with half-a-dozen pounds of to-

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on potatoes as it is to continue the present duty on tobacco."—*The Tobacco Question*, 1837, a kind of memorial on behalf of the manufacturers, on the impolicy of continuing the present high rate of duty on tobacco.

Though it may be true that the high rate of duty gives encouragement to smuggling, it may nevertheless be reasonably doubted, at least by any person not interested in the trade, if tobacco be *quite* so necessary to the Irish poor as potatoes. They might contrive to live without the weed, but scarcely without the root—besides, a considerable number of women and children do not smoke. There's nothing like leather!—except tobacco.

* Mr. M'Culloch is of opinion that a fourth part of the tobacco consumed in England and Scotland is smuggled.

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bacco *stowed away* in the seat of his trousers, or swathed round his body between his skin and his shirt*, yet the persons thus taken, *fragrante* delicto, are mere novices in the trade; those who understand their business, and make a regular gain by the illicit traffic, are not to be caught by Thames-police *traps*. A considerable quantity of the best kinds of tobacco smuggled into London are sold at the "West End" by unlicensed dealers in the article, who call regularly upon their customers; and not a few gentlemen who bear her Majesty's commission are said to be supplied with their Kanaster and real Havannahs in this manner.

Until within the last twenty or thirty years cigars were scarcely known, even by name, in England, as their importation was totally prohibited. Since the restriction was removed the custom of cigar-smoking has become extremely prevalent†, and thousands of

* A magistrate of one of the police-offices in the neighbourhood of Shadwell, before whom a sailor was recently brought, charged with having smuggled tobacco concealed about his person in this manner, expressed a wish that the fact should be made generally known to consumers of the weed. An officer of the establishment —who, by-the-bye, happened to have a quid in his cheek at the very time—observed that, the "flavour of the article was thus supposed to be much improved." This is better than Dr. Adam Clarke's urinary anecdote.

† In 1828, when the duty was eighteen shillings per pound on foreign cigars, duty was paid on 8600 lbs.; in 1830, when the duty

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gentlemen and men of fashion, who abhor the custom of smoking a pipe as shockingly vulgar, enjoy the "naked beauty" of a cigar. Gentlemen, whether civil or military, who wear moustaches, are nearly all cigar-smokers; and it has been ascertained by a pains-taking member of the Statistic Society, that out of every ten gentlemen who wear Mackintoshes, nine, on an average, smoke cigars. Shipping clerks, custom-house agents, and Mincing-lane brokers, are great consumers of tobacco in this form,—they know where it is to be had "cheap and good."

The children of Israel at present sojourning in London are inveterate cigar-smokers, from the itinerant vendor of black-lead pencils, two-pence a dozen, to the opulent jobber of the Stock Exchange, who lives by *catching eighths* from the Gentiles. The Jew clothesmen of Holywell-street, Strand, smoke cigars from morn till night, not so much, as they say, for their own personal delectation, as for the purpose of keeping the moths out of the cast-off garments in which they deal.

The quantity of cigars legally imported into England bears no proportion to the quantity consumed. Most of the cigars sold as "real Havannahs" and

was reduced to nine shillings per pound, duty was paid on 66,000 lbs.; at present the annual consumption of foreign cigars on which the duty is paid, is about 140,000 lbs.

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"prime old Cubas," are manufactured in the neighbourhood of Goodman's Fields; where, also, musty old leaves, which have, as the brokers' circulars express it, "rather an oddish smell," are converted into genuine Bengal *cheroots*. Sir William Ingilby, Bart., of Ripley, like a prudent Yorkshire gentleman, who is determined not to be "done" by the Jew manufacturers, imports his own cigars. The arrival of a box, containing two hundred weight, at Ripley, about ten years ago, created quite "a sensation" in the village; and it was conjectured that, as Sir William could not require so many for his own use, he had provided so large a supply with a view to a general election, when he would present each of his independent and tobacco-loving constituents with a parcel of prime cigars. Sir William is a great smoker, in both senses of the word; he was one of the first who *smoked** the *leger-de-main* of a certain noble lord, who, notwithstanding the stiffness of his fingers—as testified by Dr. John Hyde—contrived to perform the trick of *sauter la coupe* with great dexterity.

Though the custom of smoking has been frequently

* To smoke,—to discover a secret; to infer from the outward *smoke* that there is fire below. "He (Steele) has to-day printed the letter (in the *Tatler*, No. 258), and signed it J. S., M.P., and N. R., the first letters of our names. [Jonathan Swift, Matthew Prior, Nicholas Rowe.] Congreve told me to-day he *smoakt* it immediately."—*Swift's Letters.*

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condemned as a filthy vice, injurious both to bodily health and to the free exercise of the mental faculties, wasteful of money, and a thief of time, yet its prevalence in all countries must be admitted, even by its opponents, as a proof of its being a very fascinating and pleasant vice notwithstanding. Sages, equally with savages, have indulged in it; and the only reason for our not finding any saints in the list of distinguished tobacco-takers, is, that the race had become nearly extinct before tobacco was introduced into Europe. The custom of smoking, however, is, more than any other, whether good or bad, entitled to the epithet of *Catholic*,—"*usus verè catholicus*," as I once heard a worthy Benedictine remark at a kirn-supper, where almost every man, after having done justice to the eatables, was smoking a pipe by way of digesture before proceeding to join the dance which the youngsters had already commenced in the barn. Smokers abound in every clime: Christians, Jews, and Mahometans; followers of Bramah, and worshippers of the Grand Lama; New Zealanders and Chinese; Samoeids and Africans; Americans of every sect and race—red men and white; aborigines and settlers; quakers, shakers, jumpers, lumpers, loafers, and loco-focos; yankees and buck-eyes; boss and help; driver and slave; Esquimaux and Patagonians; Mexicans, Peruvians, and Brazilians; creoles, mestizoes, and samboes,—however

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they may differ in colour, speech, manners, and opinions, concur in the love of tobacco. It is the solace of the slave; the pastime of the idler; and the sedative of the busy bustling trader, who in six days does all that he hath to do, and on the seventh posteth his books. It tranquillises the over-laboured mind of the man of letters; makes the toil-worn labourer forget his aches; is the sailor's delight, the soldier's joy, and the contemplative man's recreation. Above all other plants, tobacco best deserves the name of the "peace-making herb." In quarrels between friends, the offer of a pinch of snuff is generally the first step towards a reconciliation; a sailor's enmity is soothed by a couple of inches of pig-tail; the present of a cigar, or the loan of a tobacco-box, often prevents the outbreak of angry feelings; the North-American Indian buries his tomahawk when he smokes the pipe of peace; and in Europe the treaty which stills the voice of war is concerted by diplomatists amid the friendly interchange of snuff-boxes.

In the present day, when "the world is too much with us," and when, in the struggle for false and fickle popularity,

> "Getting and spending we lay waste our powers,"

great and manifold are the pleasures and advantages of smoking, that is, when moderately in-

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dulged in, and provided that it be not injurious to health; for tobacco agrees not with all constitutions. This exception has not unfrequently been urged against the custom of smoking, as if it were the general rule; but such objectors might, with equal reason, generally condemn the use of sundry "wholesome and savoury" preparations of food, which are not digested without grumbling by certain queasy stomachs, such as: bread and milk, oatmeal porridge, cabbage-kail, Irish stew, red herrings, mock-turtle, black puddings, mulligatawny, oyster patties, beef steaks and onions, roast goose, ham and eggs, pea soup, pickled salmon, pork chops, and sausages. It is indeed questionable if *skillygolee* would suit the stomach of any one of the starve-beggar triumvirs of Somerset House, by whom it is so highly commended.

Though the tranquillising effect of a pipe of tobacco or of a cigar be well known, yet physicians and others who have decried smoking as a lazy, filthy, health-destroying habit, seem to have entirely overlooked or disregard edits most beneficial influence in allaying mental irritation. Such persons, in their tirades against tobacco, appear to have reasoned as if every one who indulged in a pipe or a cigar was necessarily a tobacco-sot—smoking at all times, in all places, and in all companies, offending the nostrils of all *misocapnists* with the fumes of his mundungus, and

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disgusting all decent people with his *ptyalism*, as an auricular sage, with great delicacy, terms the perpetual ejection of saliva, vulgarly, but expressively, termed "*spit—spit—spitting*"—the iteration of the first syllable most significantly denoting the frequency of the act. Such a mode of deciding on the use of tobacco is about as just as that of judging of the use of wine from the example of a drunken Helot.

A modern writer is pleased, in his profound ignorance of the subject of which he treats, to assert that smoking "creates an unnatural thirst, leading to the use of spirituous liquors." A novice, when he first begins to smoke, may, indeed, feel great thirst, but those who have acquired the habit feel no such craving for liquids; and the most inveterate tobacco-takers will not unfrequently smoke three or four pipes or cigars in succession without requiring any liquid beyond a cup of coffee, and frequently not even that. By far the greater number of persons who rationally indulge in tobacco abstain from the use of spirits when smoking, as they well know that nothing more effectually destroys the flavour of good tobacco than the frequent sipping of a stiff glass of grog. It is also said that smoking causes leanness; though it is certain that very many persons, more especially such as take little bodily exercise, have increased marvellously in bulk from the time that they became

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accustomed to smoke. If the assertions of medical writers on this point were generally true, how does it happen that we find so many inveterate tobacco-takers men of large waistcoat? for, out of every dozen of royal, noble, and gentlemanly smokers, at least eight display in their personal appearance the evidences of a wholesome appetite and a good digestion. As cases *en bon point*, I beg to refer to his Royal Highness the Duke of Sussex, his grace the Duke of Devonshire, and Sir William Ingilby—all three smokers, and of respectable girth in the waistband.

In those persons with whom tobacco agrees, and who have wherewithal to furnish themselves with a sufficiency of wholesome food, the custom of smoking, by diminishing the action of the heart, and thus retarding the circulation, has a great tendency to promote the deposit of fat.

Dr. Johnson, in a conversation with Boswell, if I remember right, expresses his opinion that, since smoking had become prevalent among the more respectable and middle classes of society in England, suicides had become less frequent; and he also seems to have regretted that he had not acquired the habit himself, from an opinion that the soothing influence of a pipe would have been beneficial in alleviating the melancholy with which he was so frequently depressed. That his opinions were well founded, no

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smoker can entertain a doubt; and it is much to be regretted, that such of the faculty as are more especially known as "*mad-doctors*" have not thought it worth their while to inquire into the use of tobacco in soothing the mind. In very many cases of melancholy, ending in confirmed insanity, there is every reason to believe that a pipe would be highly beneficial. In such a case as that of Cowper, the poet, it is likely that a course of tobacco, in the proportion of one pipe-full *omni nocte inhauriend.*, would be of great service. Cowper, unfortunately for himself, had an aversion to the weed; had he smoked a pipe occasionally with the Rev. Mr. Bull *, instead of assisting the Rev. John Newton at "Evangelical" prayer-meetings, he probably would have been a happier, if not a better

* Cowper, in one of his letters, thus playfully alludes to Mr. Bull's habit of smoking—the only *bad* one, in the opinion of the poet, which he seems to have had:—"He can be lively without levity, and pensive without dejection. Such a man is Mr. Bull. But,—he smokes tobacco; nothing is perfect!" *Southey's Life of Cowper*, vol. ii. p. 64. It is worthy of remark that, the Rev. John Newton was also a smoker. "Mr. Newton indulged in the above gratification, in which the writer of this reflects with pleasure on having often borne him company, notwithstanding its having been stigmatised as a 'sottish and offensive practice.'"—*Correspondence of the late Rev. John Newton with a Dissenting Minister*, p. 62, 1809. This little work contains a curious letter from Mr. Newton respecting Cowper's translation of Homer, which Mr. Southey does not appear to have seen.

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man. In many cases of religious melancholy, where long prayers are ineffectual, great relief may often be expected from a short pipe. The late Rev. Robert Hall, of Leicester, a truly pious man, and, from his talents, an honour to the religious community to which he belonged, found in a pipe a remedy for the melancholy, approaching to positive insanity, with which he was afflicted in his younger years.

There is not an instance on record of a person, however suicidal his thoughts might be when filling his pipe, proceeding to carry his intentions into effect immediately after he had smoked it out; while, on the contrary, there are many instances of feelings bordering on despair having been alleviated by the tranquillising influence of a pipe. How often has the gloom that obscured and perplexed the mind of the smoker, before he lighted his pipe, been dispelled by a ray of hope breaking in through the *cloud!* Surely, the good gift that remained at the bottom of Pandora's *box*, was tobacco.

The value of tobacco at lyke-wakes is well known in every part of the United Kingdom. It blunts the edge of grief, and, by inducing kindly feelings, causes the friends and neighbours of the deceased to forget his faults, and to enlarge upon his good qualities. In the northern counties of England, ale is the general

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drink at lyke-wakes,—for grief, though it may be soothed by a pipe, yet makes people dry. In Ireland, the favourite liquor is whiskey, which is by no means so appropriate on such occasions as ale; the ardent spirit not unfrequently neutralises the sedative effects of the tobacco; dhudeens are abandoned for shillelahs; a general row ensues; and the day after, many of the company, from their eyes being in mourning, bear outward and visible tokens of having been at a wake the night before.

Tobacco has, with great truth, been called "the anodyne of poverty;" and shame on those who would harshly deprive the hard-working labourer of this indulgence! Sleek, well-fed, capon-rumped Quakers, who know not what toil is, are in particular opposed to the "idle and wasteful habit" of smoking and chewing, so much indulged in by the poor. Let such over-fed, over-righteous "Friends," take for a while the place of some of our hard-working fellow-countrymen, and at eve, when their bones are aching with toil, and their minds incapable of exertion through bodily fatigue, let them, if they can, find solace "in the inward light of the Spirit." Let Obadiah take a few days' exercise at ploughing, mowing, or reaping; breaking stones on the highway, or steel at Sheffield; at coal-heaving on the Thames, or ballast-casting on the Tyne; let him serve the bricklayers for a month,

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or turn stoker to a steam-boat for the same period; do a fore-mast-man's duty in a voyage to Archangel or Quebec,—and when he has tried any of these, he perhaps will be able to estimate the value of tobacco, in diminishing the sense of weariness, and of enabling the working man to go quietly to bed without wishing that "chaos were come again." Were "Friends" practically acquainted with the beneficial effects of smoking, in checking incipient mental disease, it is probable that the Retreat, near York, would not contain so many inmates; for notwithstanding the much-vaunted excellencies of the Quaker mode of life, proportionably more persons of this sect become insane, than of any other denomination of Christians in the United Kingdom. As they breed *in and in*, and display no desire to make proselytes, it will indeed be "a mad world, my masters," when Quakerism becomes predominant. Next to Quakers, insanity appears to be most prevalent amongst private tutors and governesses *, who, above all others, are more especially excluded from the indulgence of a pipe or a cigar. Though tobacco is, generally, in bad odour with the ladies of

* "*Non meus hic sermo.*"—"Ask any physician what classes of persons are most largely represented in the madhouse: he will answer, unless we be sadly mistaken, *private tutors* and (still more wretched) *governesses.*"—*Quarterly Review*, No. 81, p. 178, article, Dr. Gooch on Insanity.

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this country—except those in the fish or the fruit line—yet there are a few who set fashion at defiance, and indulge in a cigar. I have frequently seen two of the maiden daughters of a gentleman now deceased, who formerly represented Hull, smoking their *Queens* with great gusto; Lady D. K., an intimate friend of the late Duchess of St. Albans, is a great consumer of Havannahs; and a certain popular actress, familiarly known to play-goers as "the pretty Mrs. N.," is as fond of a cigar, as the "angelic Malibran" used to be of a pot of half-and-half. The custom of smoking, however, as regards ladies, I consider to be more honoured in the breach than in the observance; no lady—unless she be engaged in one of the out-door employments above-mentioned—should ever be known to take tobacco, except to her medical attendant; she ought to enjoy her cigar, or her pipe, as she would pluck a rose or sow hemp-seed,—that is, with the strictest privacy; not even her waiting-maid ought to be entrusted with the secret. If she preserves the ashes of her cigars, she can never want a plausible excuse for the smell of tobacco in her smoking-room,—she *burns* cigars in order to obtain the ashes pure, as a dentifrice*. The ladies of South America are

* Neander, whose "Tabacologia" was first published in 1622, recommends the salt of tobacco-ashes as being of a wonderful power in whitening the teeth—*in dentibus dealbandis miræ potentiæ.*

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great smokers of cigars; and it is said that a lady and her lover, when journeying together on horseback, sometimes smoke the same cigar alternately, on the principle of ride-and-tie. The cigars which they smoke are not the same as ours, but consist of tobacco cut small, and rolled up in a slip of paper. Cigars of this kind are in general use in South America, where an immense quantity of paper is consumed in their manufacture; they are also common in Spain.

It has frequently been asserted by *misocapnists*, that smoking is a *lazy* habit, but the general untruth of the charge is amply refuted by a cloud of witnesses, no less distinguished by their industry, both mental and manual, than by their love of tobacco. The English, the Dutch, and the Americans, who may be considered as the greatest consumers of tobacco, are unquestionably the most industrious people on the earth. The best of our artisans, the most hard-working of our

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Tobacco-ashes are also recommended by several other old writers as an excellent dentifrice. At the present time, many fashionable cigar-smokers save the ashes of their Havannahs to clean their teeth with.

"Nothing tobacco hath but what is good;
As of a slain sow, every part is food:
The ashes, which after the flame do ly
As of no use, do turn to ivory
Rusty and yellow teeth."—*Thorii Hymnus Tabaci, Translated by Peter Hausted, A.M.* 1651.

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labourers, our prime seamen, our most diligent tradesmen, are smokers. Not a few of the most successful and most distinguished authors of the present time, either *are* or *were* tobacco-takers, and out of the number it may only be necessary to mention the following: Lord Brougham, Dr. Maltby, Bishop of Durham*, Christopher North, J. G. Lockhart, T. Campbell, Sir Morgan O'Doherty, T. Moore, Sir E. L. Bulwer, Captain Marryat, Boz, and Serjeant Talfourd. Southey is almost the only distinguished writer of the day who has decidedly expressed his aversion to tobacco; had he been accustomed to take a pipe or a cigar now and then, it is probable that at least two or three of his productions would not have been written in so peevish a tone. That uncharitable polemic, Dr. Lingard, has also a great dislike to tobacco; had his superabundant acrimonious moisture been drained off by a pipe, it is not likely that he would have bedribbled as he has done the ashes of Latimer, Ridley,

* Dr. Parr, writing to Dr. Maltby, in 1794, says: "Next year I shall visit you at Buckden. Is there a smoking-room, an armchair, a *spitting-box*, a wax-candle, &c.?" From another letter written by the great *Tolondron*, in the same year, we learn that Dr. Maltby was very well provided with smoking apparatus. Whether Dr. Maltby continues to smoke or not, since his elevation to the episcopal bench, I have not been able to learn. It is not unlikely that he may still adhere to the custom *esoterically*, though *exoterically* he may have given it up.

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and Cranmer, or *stroaned* * against the fardingale of Queen Elizabeth.

When Lord Brougham was in the zenith of his fame, ere he took his prodigious leap from the floor of the House of Commons to the wool-sack in the House of Lords, he most certainly derived great benefit from a pipe. When he was working what may be called *treble tides*, he smoked a pipe between each *spell*, and returned with renewed vigour to his multifarious labours. After having mystified a box of common-jurymen in the court of King's Bench, he took one pipe in the afternoon before proceeding to the House of Commons; and after having there spoken for two or three hours, profusely mingling wit with wisdom, and instructing his opponents while he flayed them, he returned home to smoke another pipe, before quietly sitting down to an article for the Edinburgh Review; on the conclusion of the labours of the day, he took another pipe, as a composer before going to bed †,

* *See* a tail-piece at p. 248 of "Select Fables, with cuts designed and engraved by John and Thomas Bewick, and others," published by E. Charnley, 1820; or *read* Launce's expostulation with his dog, in the "Two Gentlemen of Verona," Act IV., Scene iii.

† Lord Brougham, then *Henry* Brougham, without the prefix of *Lord*, or the borrowed appendage of *Vaux*, speaking late at a meeting, held at Edinburgh, I think, several years ago, observed that if he were then at home, he probably would have been smoking a quiet pipe before going to bed.

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probably bearing in mind the advice of Lord Bacon, who recommends those who value their health to seek repose with a tranquil mind.

It is said that Lord Brougham, from the time that he sported his court suit of black velvet at his first levee as Lord Chancellor, laid aside his pipe. If this be true, it will not be difficult to account for his subsequent erratic course. His peevish and petulant conduct in the Court of Chancery, his angry tirades in the House of Lords, his splenetic pamphlets, and his general quarrel with all parties, whigs, tories, and radicals, are undoubtedly owing to his want of tobacco. Since he no longer need fear that his court suit of velvet, tainted with the fumes of tobacco, will ever come within sensible distance of the sovereign and her select circle, it is to be hoped that he will resume his pipe, and, growing wiser and better as he smokes, produce something more worthy of his talents and station, than a spiteful political tract, a canting speech in favour of the blacks, or a heartless apology for the New Poor Laws. In that very common case, enlargement of the spleen, proceeding from disappointment, tobacco is of sovereign use. A *schoolmaster* who happens to be crossed in his views of subjecting the whole parish to his learned control, acts unwisely in abusing the squire or his lady, offering to fight the *minister*, or pulling the nose of the clerk; for by such

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conduct he shows that the best part of education—that which teaches man to know himself—has been utterly lost upon him. Besides, nothing is more injurious to a statesman, than the character of an irritable wrangler, who takes fire, like a *promethean*, at the slightest touch. "*Signor* ARRIGO *mio, mas vale bien holgar que mal trabajar.*"

Among all the nations of Europe the Dutch are undoubtedly the greatest smokers; and for industry and personal cleanliness they are perhaps second to none. In Holland people of all classes indulge in a pipe, and they frequently begin to smoke before they have well cut their teeth, and continue steadily puffing away, in youth, manhood, and old age, till the *dottle* * of life be fairly burnt out. In their habit of smoking the Dutch are extremely persevering; they smoke first thing in the morning to keep the wind off their stomachs, and they smoke last at night that they may sleep soundly. In their hours of business they "whistle and ride:" the merchant smokes at his desk with his pipe looped to the button of his coat; the learned professor smokes in his lecture-room, and the village dominie in his school; the printer smokes while he

* A *dottle* is the piece of tobacco at the bottom of a pipe which has not been quite smoked out. With smokers of *cutties* and *dhudeens* the dottle, after being *knocked out*, serves as priming to a new charge.

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composes, the engraver while he etches, and the artist while he paints; the blacksmith smokes while he shoes your horse, and with his pipe in his mouth the hostler rubs him down in the yard. The Dutch tobacco is generally good, more especially such as is usually smoked by the wealthier classes. Their choice Varinas is indeed truly delightful, and no Dutch *tabaks-kooper* that I have the honour to be acquainted with, supplies a better sample than Matthias Bruyne, New

PUYKE VARINAS TABAK.

Deze en meer andre soorte van Tabak is te koop by MATTHIAS BRUYNE, in de Nieuwstraat, tot Amsterdam.

Street, Amsterdam, whose mark and address I here copy for the benefit of all English smokers who may happen to visit that city.

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The Americans, who pride themselves on being the fastest-going people on the face of the 'varsal globe—who build steamers that can out-paddle the sea-serpent, and breed horses that can trot faster than an ostrich can run—are, undoubtedly, entitled to take precedence of all nations as consumers of the weed. The sedentary Turk, who smokes from morn to night, does not, on an average, get through so much tobacco per annum as a right slick, active, go-ahead, Yankee, who thinks nothing, "upon his own relation," of felling a waggon-load of timber before breakfast, or of *swaddling down* a couple of acres of corn before dinner. In the United States, with a population of about 16,000,000 *souls*, Nigger, Yankee, and Indian, the annual consumption of tobacco is about 108,000,000 pounds, which is at the rate of nearly seven pounds for every man, woman, and child.

The Americans, it is to be observed, generally smoke cigars; and tobacco in this form burns very fast away in the open air, more especially when the consumer is rapidly locomotive, whether upon his own legs, the back of a horse, the top of a coach, the deck of a steam-boat, or in an open railway carriage. The habit of chewing tobacco is also extremely prevalent in "The States," nor is it, as in Great Britain and Ireland, almost entirely confined to the poorer classes. Members of the House of Representatives

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and of the Senate, doctors, judges, barristers, and attorneys, chew tobacco almost as generally as the labouring classes in the old country. Even in a court of justice, more especially in the Western States, it is no unusual thing to see judge, jury, and the gentlemen of the bar, all chewing and spitting as liberally as the crew of a homeward-bound West Indiaman.

It must indeed be confessed that Brother Jonathan loves tobacco "not wisely but too well;" and that the habits which are induced by his manner of using it are far from "elegant." The truth is, he neither smokes nor *chaws* like a gentleman; he lives in a land of liberty, and takes his tobacco when and where he pleases. He spits as freely as he smokes and chaws,—Ἐλευθέρα Κέρκυρα, χέζ' ὅπου θέλεις,—upon the carpet or in the fire-place, for he is not particular as to where he squirts his copious saliva, and does not think, with the late Dr. Samuel Parr, that a spitting-box is a necessary article of household furniture. The free-born citizen of the States laughs at the *aristocratic* restrictions imposed on smoking in England, where, on board of the numerous steam-boats that ply on the Thames, conveying the pride of the City to Gravesend and Margate, no smoking is allowed *abaft the funnel*, and where, in public-houses ashore, no gentleman is permitted to smoke in the parlour before two o'clock in the afternoon.

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A pipe of tobacco, or a cigar, after a day's hard exercise, whether mental or bodily, and after the cravings of hunger and thirst are appeased, may be fairly ranked amongst the most delightful and most harmless of all earthly luxuries. It fills the mind with pleasing visions, and the heart with kindly feelings. A hard-working labourer, smoking by the side of his hearth at night, presents a perfect picture of quiet enjoyment. I see him now in my mind's eye. He is seated in an old high-backed cushionless arm-chair, but an easy one, nevertheless, to him who, from dawn till sunset, has been engaged in ploughing, thrashing, ditching, or mowing. With one leg thrown over the other he quietly reclines backward, and with an expression of perfect mental composure, he gazes on the smoke that ascends from his pipe. There is a sentiment-exciting power* in the smoke of tobacco when perceived by the eye, as well

* The smoke ascending from the snuff of a candle could excite a sentimental feeling in the minds of Wordsworth and Sir George Beaumont, though it seems to have had no such effect on the mind of Crabbe; who, instead of admiring the light and evanescent wreath, put an extinguisher on the candle. Miss Anne Scott "laughed at the instance, and inquired if the taper was wax, and being answered in the negative, seemed to think there was no call on Mr. Crabbe to sacrifice his sense of smell to their admiration of beautiful and evanescent forms."—*Lockhart's Life of Sir Walter Scott*, vol. vii., p. 6.

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English Labourer.

London, Chapman & Hall 186 Strand

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as a pleasing sedative effect when inhaled; and those smokers who have any doubt of the fact should take a pipe with their eyes closed. A person who smokes with his eyes shut cannot very well tell whether his pipe is lighted or not.

How soothing is a pipe or a cigar to the wearied sportsman, on his return to his inn from the moors! As he sits quietly smoking, he thinks of the absent friends whom he will gratify with presents of grouse; and, in a state of perfect contentment with himself and all the world, he determines to give all his game away. Full of such kindly feelings, he retires to bed; but, alas, with daylight, when the effect of the tobacco has subsided, the old leaven of selfishness prevails, and his good intentions are abandoned. "Mary," said an old Cumberland farmer to his daughter, when she was once asking him to buy her a new beaver, "why dost thou always teaze me about such things when I'm quietly smoking my pipe?" "Because ye are always best-tempered, then, feyther," was the reply. "I believe, lass, thou's reet," rejoined the farmer; "for when I was a lad, I remember that my poor aud feyther was just the same; after he had smoked a pipe or twee he wad ha' gi'en his *head* away if it had been loose."

The man who would wish to rationally indulge in a pipe or a cigar, ought to be cautious not to smoke

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too much, and to guard against an occasional luxury becoming an almost indispensable want. The solitary smoker who has most of his time at his own disposal, and no active duties to perform, is extremely liable to become a confirmed tobacco-sot, unless he curbs his inclinations; for the love of tobacco is an appetite which grows by what it feeds on; and, with an irresolute person, one pipe but too frequently leads to another. Most pitiable is the condition of the man who indulges in the custom of frequent smoking, with a consciousness that it is to his injury, and who yet has not sufficient resolution to place a restraint on his inordinate love of the weed. A pious clergyman, of Welsh extraction, who had acquired the habit of smoking, when officiating as a curate among his native hills, mentions, in his memoirs, the difficulty with which he weaned himself from his inordinate love of tobacco, when removed to a more active sphere of duty in London. He felt convinced that he smoked too much, and yet for several years he could not forego the custom, although he frequently used to wrestle with his inclinations in prayer, with his pipe lying before him:

> "A strong desire my yielding soul invades;
> And passion this, and conscience that, persuades:
> I see the right, and I approve it too,
> Condemn the wrong, and yet the wrong pursue."

At length, after having endured great mental trouble,

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he overcame his habit of frequent smoking; but finding that, so long as he continued to smoke, he would always be exposed to his old temptation, he gave up his pipe altogether.

Those who are of a nervous temperament, ought in particular to abstain from the custom of frequent smoking. With such persons, even after they have been accustomed to smoke for years, a single pipe, or a cigar, of stronger tobacco than they have been used to, will not unfrequently produce such a degree of tremor, as to render them incapable of holding their hands steady for half an hour afterwards; while two or three will induce a dreamy, drowsy kind of stupor, which renders them incapable of steady mental application, and most reluctant to take any bodily exercise. The man who considers such a state of mind as an enjoyment, and who knowingly tries to induce it by continued smoking, may be justly denominated a tobacco sot, whether he wears a big-wig, or a pair of patched corduroy smalls. When the custom of smoking is indulged in to such an extent as to prevent a man from efficiently discharging his duties, instead of being an innocent recreation, it becomes a detestable vice. The man who cannot restrain his passion for tobacco even for half a day, but must have his pipe wherever he goes, though the smoke may be offensive to the majority of the company to whom he

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is introduced, is a positive nuisance to society. The proper place for such a person to enjoy himself in, would be a tap-room in Wapping, where smoking is allowed at all hours of the day.

The late Dr. Parr's unrestrained indulgence in tobacco ought to be regarded by all learned and reverend smokers, not as "a pattern to imitate, but as an example to deter." Wherever he went, he insisted on being allowed to smoke, when and where he pleased; and whenever he suspected that the lady of the house had made any objection to his "rolling out volcanic fumes" in her drawing-room, the *accomplished* scholar generally contrived to make himself "most exquisitely disagreeable." Not satisfied with being allowed to smoke where he pleased, it appears that the Reverend Dr. Parr was accustomed to select the youngest lady to light his pipe after the cloth was drawn, and that she was obliged to stand within his arms and perform various ludicrous ceremonies*. What a parody on N. Poussin's picture of an old Silenus, with a beautiful young nymph between his knees filling him a goblet of wine! "His pipe," says Dr. John Johnstone, in his Memoirs of Dr. Parr, "was his excess; and to great excess he used it. He was

* Memoirs of the Life and Writings of Dr. Parr, by John Johnstone, M.D. "Latterly," says Dr. Johnstone, "his best friends persuaded him to decline this practice."

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taught to smoke by his friend David Roderick, who brought the practice from Queen's College, Oxford, of which he was a member. In process of time, Dr. Sumner, and several of the assistants of Harrow, acquired the bad habit; and it was one of Dr. Sumner's arts, in the latter period of his life, to fill his pipe aside, again and again; at the same time begging Parr not to depart till he had finished his pipe, in order that he might detain him in the evening as long as possible. Mr. Roderick now laments that he ever introduced the pipe, from the excess in which Parr indulged in tobacco; not indeed at Harrow, but after he went to Stanmore, and during the remainder of his life. I am not convinced that this habit was productive of bad consequence to his health, though it was often inconvenient to his friends. Tobacco has been called the anodyne of poverty, and the opium of the western world. To Parr, whose nerves were extremely irritable, and sensibility immoderate, perhaps it was a necessary anodyne. It calmed his agitated spirits; it assisted his private ruminations; it was his companion in anxiety; it was his helpmate in composition. Have we not all seen him darkening the air with its clouds, when his mind was labouring with thought?"

No person who enjoyed so great a literary reputation when living, left less to sustain it than Dr. Parr. His smoke-impregnated conceptions generally proved

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abortions; and when all the world were expecting something great from his labouring thought, lo, a sooterkin of wit in the shape of a Preface to Bellendenus, a Sequel to a Printed paper, or a Letter to Irenopolis, drops still-born from the press:

"Parturiunt montes; nascitur ridiculus mus."

Instead of bringing light out of smoke, he seems to have reversed the proverb, and to have almost extinguished the intellectual spark with the fumes of his tobacco. When rolling out volcanic clouds and dictating rumbling periods*, he seems to have considered himself as a literary Jove, whose thunder was to spread dire alarm among the Titans who disputed his authority. His pipe, however, was but a poor representative of the thunderbolt of the Olym-

* "This afternoon, after a late breakfast, I made my scribe rehearse Peter's letter in the presence of the first reader; and then brandished my pipe, and rolling volcanic fumes of tobacco to the top of the ceiling, I dictated an answer upon thirteen folio pages." —*Dr. Parr to C. F. Palmer, Esq., Dec. 22nd*, 1812. Wolfius, a German critic, states that Dr. Parr frequently used to smoke twenty pipes in an evening. Dr. Johnstone says "perhaps, a fourth part of the number would be nearer the mark." This may mean that five is *nearer* to ten than ten is to twenty. It is not unlikely that Dr. Parr's confused and almost illegible hand-writing—his "chaotic scrawl," as Dr. Johnstone calls it—was in a great measure owing to the nervous tremor caused by his excessive indulgence in tobacco.

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pian cloud-compeller—it produced much smoke but no lightning; and his wig, though large and well frizzled, wanted the majesty of the ambrosial curls of Jove.

Though it has been frequently asserted by medical writers, that the custom of smoking tobacco shortens life, yet, from the fact of many constant smokers having attained to a great age, it would seem that this opinion is scarcely well founded. Where tobacco agrees with the constitution, there seems no reason to apprehend that the moderate enjoyment of a pipe or a cigar will bring a healthy man to a premature grave. It is not unlikely that "bacon for breakfast," if generally adopted by all classes of the age of twenty and upwards, would, on an average, kill as many as a general prescription to the same parties of a pipe of tobacco at night. When tea and coffee were first introduced into Europe, they were declared to be slow poisons by most of the faculty; and even within the last fifty years, several physicians have ascribed the dyspepsia of tailors and dress-makers to their indulgence in tea. We are now, however, informed that their stomachic complaints are the result of their confinement and sedentary employments; and that their love of tea is a consequence and not a cause of the disorder. What to a country labourer is a wholesome diet, to them would be death. Barley bread and

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skim milk to breakfast, and ditto to supper, with the addition perchance of a piece of Suffolk cheese, would have a most injurious effect on the health of the establishments of Mr. Stultz and Madame Mantalini. When a thin bilious young smoker—of six-penny-worth of Cubas per week—happens to die of a liver complaint, or when a rubicund old smoking inn-keeper happens to "slip his wind" during the night, after having retired to bed in his usual health, with a couple of pounds of beef-steaks and half-a-gallon of double X in his stomach, it is certainly most unreasonable to ascribe their decease to tobacco.

At Leicester, about a year or two ago, a young man was seized with an illness, which in a few days proved fatal. No traces of disease having been discovered on a *post-mortem* examination of the body, his medical attendants, who knew that he was fond of cigars, sagely determined that his death was caused by smoking tobacco. This conclusion appears to have been founded on the principles of homœopathy, which professes to produce infinitely great effects from infinitesimally small doses: A Seidlitz powder thrown into the New River at Islington, forms next day a saline aperient draught for half the population of London. Though the name of the science be modern, yet its principles are not new;—George Faulkner, Swift's Dublin printer, when drink-

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ing wine in summer, used to put a strawberry in the bottom of his glass, and to keep it there till he had finished his potations, which frequently exceeded an honest quart. He said that the strawberry corrected the acid of the wine, and that he adopted the practice by the advice of his physician.

Thomas Hobbes of Malmesbury, who, like Dr. Parr, smoked to excess, lived to the age of ninety-two. His custom was to take exercise in the morning, and to devote the afternoon to mental employment. After dinner he used to enter his study, and betake himself to profound speculation and hard smoking; and in order that he might not be withdrawn from his meditations by the petty care of filling his pipe, ten or a dozen pipes were always placed near him ready charged; when one was out he had only to light another—an operation scarcely more onerous than that of taking a dip of ink — and proceed, with scarcely a pause in the current of his thoughts or a break in the cloud of his tobacco.

Good old Izaac Walton*, who had a taste for to-

* In Bagster's edition of Walton and Cotton's Complete Angler, 1808, edited, I believe, by Sir Henry Ellis, it is stated that in Herefordshire, *a Kemble pipe* signifies the last, or concluding pipe, which a person means to smoke at a sitting; and that the term is traditionally derived from "a man of the name of *Kemble*, who, in the cruel persecution under that merciless bigot, queen Mary, being condemned for heresy,—in his walk of some miles from the prison to the stake, amidst a crowd of weeping friends, with the

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bacco as well as a love of angling, lived till he was upwards of ninety; and Dr. William Lloyd, Bishop of St. Asaph, who was an inveterate smoker, died in 1717, aged ninety-one. Sir Isaac Newton, who was as fond of tobacco as his great master Dr. Isaac Barrow, lived to the age of eighty-four; and even Dr. Parr himself, notwithstanding that his smoking was out of all cess, lived to the age of seventy-eight. The oldest men in Greenwich hospital, are generally great consumers of tobacco; and in the West Indies, the oldest negro on the plantation is usually the greatest smoker. About a year or two ago, there was living at Hildhausen in Silesia, an old man named Henry Hertz, of the age of a hundred and forty-two, who had been a tobacco-taker from his youth upwards, and still continued to smoke a pipe or two every day. My venerable friend Mr. Josias Cleasby, school-master, Catterick Bridge—who still *wades* when he is out angling, and enjoys a pipe or two every night, though in his seventy-fifth year—is of opinion that Henry Jenkins was a smoker as well as an angler.

Some of the arguments employed by medical writers and others, as well for as against tobacco, are superlatively ridiculous. One grave author, in order to prove that the custom of smoking tobacco is injurious

tranquillity and fortitude of a primitive martyr, *smoked a pipe of tobacco!*"—This tradition cannot be true: neither tobacco nor pipes were known in England in the reign of Queen Mary.

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to the human constitution, tells of a cat being killed by putting a drop of the oil on her tongue; while another, contending for the sanative qualities of the "Holy Herb," relates the case of a cat, belonging to a certain matron of Antwerp, which, after having eat of some poison, had her life preserved by means of a bolus formed of butter and tobacco juice. From the works of several old English writers in favour of tobacco, it would seem that the *poze* was formerly a very general complaint in this country. Their grand reason for recommending a pipe is, that it is especially good to purge the head of rheum, and to pump up from the stomach the cold watery humours incident to a stoppage of the nose. To the inhabitants of the isle of Ely and of Romney Marsh, who, from the low damp situation of the country, were more especially subject to the *poze* and the ague, tobacco was particularly recommended. Lean, swarthy, choleric persons, were cautioned to avoid tobacco, because, being a plant under the influence of Mars, it was "hot and dry in the third degree;" while fair, fat, and greasy people of phlegmatic temperament, were recommended to take tobacco, more especially of a morning fasting, and in a *clean** pipe, in order to check their

* Sir William Vaughan recommends smokers to take their tobacco in a clean pipe, "for feare lest they get the ***Catholike*** infection." —"Excuse me for naming it; you may easily conceive what I

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tendency to *obesity*, as modern physicians have it; "tallowing in the caul," as Edmund Burke expresses it, or, in plain North Country phrase, "running to *kite* *." According to the principles of the old medical writers not unfriendly to the use of tobacco, such Cassius-looking personages as the Earl of Durham and Lord Brougham ought to shun the weed as a pest, while fair and sleek men like the Earl of Chesterfield and Earl Nugent ought to receive it as a friend.

Cob's report, in "Every Man in his Humour," of a tobacco-taker voiding a bushel of soot, is to a certain extent corroborated by several medical writers of a period somewhat later. From one author we learn that the brains of such as inordinately indulged in tobacco were frequently found on dissection to be clogged with soot; while another informs us that the lungs and other viscera of inveterate smokers were sometimes observed to be affected in a similar manner. Many who were opposed to the custom of smoking tobacco were yet convinced of the sanative properties

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would willingly conceal; it is the last rod that God made wherewith to whip wantonness, and which he handselled on the French at Naples."—The First Reconciler, a sermon preached from Leviticus xiii. 3, by Thomas Fuller, B.D., 1654.

* "Running to *kite*—becoming corpulent."—*Brockett's Glossary of North Country words.*

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of the herb when externally applied. For the ringworm or a scald head, a leaf of tobacco applied to the part was a certain cure; the leaves of tobacco heated under the ashes and applied to the pit of the stomach, without shaking off the ashes, afforded relief to persons afflicted with a rumbling of the intestines; chilblains were also cured by rubbing them with tobacco leaves, and afterwards washing them with warm water and salt; and the juice of the fresh leaves mixed with bees' wax and hogs' lard, was a salve for every sore. The powder of tobacco snuffed up the nose was good for clearing the eyes; and the juice dropped into the ears was good against deafness. In cases of asthma, a syrup composed of tobacco juice and of liquorice or sugar, was commended as highly beneficial. Among sailors a similar prescription is still frequently recommended for a cough: "Go to bed with a *chaw* in your mouth, and swallow the juice."

Several writers relate most astonishing instances of the use of tobacco in sustaining life in the almost total want of food. Bontekoe, Bonet, and Everard assert, that soldiers and sailors, by smoking tobacco, are enabled to endure hunger and thirst for a considerable time with comparatively little inconvenience; and the latter author says, that the natives of Florida were accustomed to live during a certain part of the year "without any other nutriment than the fume of this

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plant*." Père Lafitau, in his Account of the Manners and Customs of the North American Indians, also states that the Iroquois sometimes live for thirty continuous days, without any other sustenance than the fume of tobacco. In the Transactions of the Republic of Letters for February, 1685, there is an account of a lunatic confined in the hospital at Haarlem, who, fancying himself to be the Messiah, determined to give a proof of his mission by fasting forty days and forty nights. He commenced his undertaking on the 6th December, 1684, and completed it on the 15th January, 1685, having, during the whole period, tasted no kind of food. He smoked tobacco freely, and occasionally washed his mouth out with a little cold water. It is further stated, that at the conclusion of his "black Lent" he was as healthy and as vigorous as at the commencement. A writer in the New Library of Universal History, 1686, says that he had seen an old man of a hundred years of age, who was unable either to eat or drink, and who lay on his bed like a corpse. The only token of sen-

* Captain Bobadil, when commending tobacco as enabling himself and "other gentlemen of his acquaintance" to live for the space of one and twenty weeks without food, gives almost a literal translation of the words of Everard, whose Treatise on Tobacco was first published in Holland a few years before Ben Jonson's Every Man in his Humour was first acted.

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sibility which he gave was when a lighted pipe of tobacco was held under his nose; he would then open his mouth sufficiently to allow the end of the stalk to be introduced into it, and would continue to smoke till the pipe was burnt out, when he would let it fall from his toothless gums, and sink into his former state of torpor*.

Most of the authors of the seventeenth century who have written in favour of tobacco, yet admit that the custom of excessive smoking is prejudicial to health; rendering the body listless, the mind inactive, and finally, if persevered in, inducing palsy, epilepsy, or apoplexy. Raphael Thorius, though an advocate of smoking pure and mild tobacco within the bounds of moderation, had yet a perfect abhorrence of the custom of frequently inhaling the fumes of strong, stupifying, sophisticated mundungus. Of such perilous sense-benumbing stuff he thus expresses his opinion in the Second Book of his "Hymnus Tabaci:"

"——— Leave such hay unto the beasts of men,
For it doth prick the tunicles of the eye,
To the *pia mater* is an enemy.
Who drink shall idle be, unapt for pains,
A laziness shall creep through all their veins;
They shall be ever yawning; and above
All things, they shall the chimney-corner love;

* Osservazioni sull' Uso ed Abuso del Tabacco, di Michele Nicolo Chiazzari, Genova, 1819.

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And, except hunger raise them, take delight
To snort by th' fire till it be late i' th' night.
But O, ye sacred offspring of the Nine,
Whose birth, whose life, whose works, are all-divine,
You who do dig from Wisdom's paper-pits
Learning's bright ore, and fine it with your wits,
Above all other men, see ye do fly
That *huckster's mischief** and damned villany;
And, found out by its symptoms, without fail,
Send it to th' flames in *gross*, not by *retail*†."

The following case is frequently cited by medical writers as a warning to smokers:—Two brothers, natives of Holland, once entered into a contest to see who could smoke the greatest quantity of tobacco at a sitting; and they continued their insane competition till they both fell down in a state of apoplexy from which they never recovered,—the one at his seventeenth, the other at his eighteenth pipe.

Persons who affect great propriety of manners, and who profess great knowledge of the observances of "high life," such as waiting-gentlewomen, men-milliners, city merchants after receiving the honour of knighthood, and city ladies after migrating from the purlieus of St. Mary-Axe, or Finsbury, to the West

* "Bad and sophisticate Tobacco."

† Hymnus Tabaci, a poem in honour of tobacco. Heroically composed by Raphael Thorius; made English by Peter Hausted, Master of Arts, Cambridge, 1651. The poem of Thorius, written in heroic Latin verse, was first published at Leyden in 1625.

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End, generally condemn the custom of smoking as being *low* and *vulgar*. Even others of a different class, downright, honest, plain-spoken men, according to their own account, and holding the observances of fashionable life in supreme contempt, yet think it necessary to utter a tirade against tobacco now and then, by way of a negative proof of their own gentility: "the custom of taking tobacco is a *low*, *vulgar*, and *filthy* habit; *we* utterly condemn and loathe it;" *argal*, *we* are very *gentlemanly* men. In 1831, when Lord Althorp proposed to reduce the duty on tobacco, the late Mr. Henry Hunt, then Member for Preston, took up his testimony against the "low, filthy, vulgar habit of smoking;" and Mr. Joseph Hume, who then "flared up" as M.P. for Middlesex, re-echoed the sentiments of the—*quoad* boots—highly polished blacking manufacturer. The consequence of this declaration was a very considerable increase in the consumption of tobacco, and a very considerable change in the opinions of the smoking electors of Middlesex, respecting the absolute wisdom of their representative. As soon as Mr. Joseph Hume's aversion to tobacco shall become generally known in the Sister Isle, I venture to predict that his note will be changed from "The Groves of Blarney" to "Kilkenny no more!"

Dr. Adam Clarke, in his Dissertation on the Use and Abuse of Tobacco, endeavours to deter Ministers

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of the Gospel from indulging in a pipe, by threatening them with the ridicule of children and maid-servants *. The censure of such judges might indeed be formidable to a small local preacher of the Methodist connexion, who is admitted by special favour to the table of the wealthy class-leader, and whose interest it is to keep on good terms with the servants and the junior members of the family; but to suppose that the ridicule of such persons could have the slightest weight with any respectable clergyman, of whatever denomination, is most preposterous. The parson who would give up his pipe for fear of being laughed at by servants and children, must feel conscious that it is not his love of tobacco alone which exposes him to ridicule. He must be a poor creature, who is scarcely endurable in the pulpit; and who with his pipe in the parlour is intolerable. The charms of his conversation will not compensate for the nuisance of his smoke. He is probably a *dry stick* who levies too heavy a tax upon his host's bottle, and renders himself

* "I am sorry to have it to say, that this idle disgraceful custom prevails much at present amongst Ministers of most denominations. Can such persons preach against needless self-indulgence, destruction of time, or waste of money? These men greatly injure their own usefulness; they *smoke away* their ministerial importance in the families where they occasionally visit; *the very children and maid-servants pass their jokes on the piping-parson.*"—Dissertation, p. 38.

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disagreeable to the mistress of the house, not only by infecting her curtains with the odour of his tobacco, but from his habit of spitting under the grate, and thus spoiling the polished bars of her stove.

The propriety of the terms *low* and *vulgar*, as applied to any custom, depends not on the opinion of a few individuals, but on the general voice of society. Children, servant-maids, and methodist preachers, are not the supreme arbiters of taste; and any one who is condemned by such judges for indulging in what they may please to call "a low idle habit," may fairly appeal to a higher tribunal. Men of the very highest order of talent, and whose industry is shown in their voluminous works, have been smokers; and kings, princes, and nobles, who are generally considered as the standards of fashion, have, by their indulgence in a pipe, given their sanction to a custom which certain small deer are pleased to stigmatise as *low* and *disgusting*. That the custom of smoking, when improperly indulged in, is disgusting to many, and even offensive to lovers of the weed, is freely admitted; but the same may be said of the *custom* of eating. There can be no objection to a gentleman exercising his jaws after the manner of a civilised being at a dinner table; but to see such a person engaged in devouring a pork pie as he walks along Piccadilly is certainly no pleasant spectacle. Even the physical

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wants of royalty require to be indulged in with a proper regard to decency. The pit at Astley's thought meanly of the manners of Donna Maria, Queen of Portugal, when they beheld her little mulatto Majesty munching buns and apples in the boxes, like a chimney-sweep's apprentice at the annual gala at Bagnigge Wells.

In addition to the eminent smokers previously mentioned in this paper, the following seem especially deserving of notice. It would be easy to enlarge the "valued file," but my object is not so much to give a list of *all* our distinguished countrymen who have been smokers, as merely to give the names of a few, to keep modern tobacco-takers in countenance, and prevent their being absolutely overwhelmed with the ridicule of children and servant-maids.

Lord Herbert, of Cherbury, a scholar, courtier, and soldier, like Sir Walter Raleigh, was a smoker. In his Memoirs, this clever, conceited, paradoxical, sceptical, and yet ridiculously superstitious peer, mentions that until he began to take tobacco, his body exhaled an exceedingly pleasant odour. The great Lord Bacon, the "wisest of mankind," was a smoker; and Milton, "whose soul was like a star," comforted himself with a quiet pipe of Virginia at eve, "when fallen on evil tongues and evil days." Dr. Isaac Barrow, a most learned, good, and truly pious man,—an excellent

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linguist, a profound mathematician, and a sound divine, was extremely addicted to smoking. "He was," says Dr. Walter Pope*, "of a healthy constitution, used no exercise, or physic, besides smoking tobacco, in which he was not sparing, saying it was an *instar omnium*, or *panpharmacon*." John Locke, whose Essay on the Human Understanding was a death-blow to the old metaphysical jargon of the schoolmen, was a smoker. "Bread, or tobacco," says this sage observer, "may be neglected; but reason at first recommends their trial, and custom makes them pleasant."

Dr. Henry Aldrich, Dean of Christ Church, Oxford, was no less partial to tobacco than Dr. Barrow. It is said that one of the students of his college having once betted a wager with another that the Dean would at that very time, about ten o'clock in the forenoon, be found smoking, the *opponent* proceeded to the doctor's lodgings to ascertain the fact. On

* Life of Dr. Seth Ward, Bishop of Salisbury, p. 145. We also learn from the same work that Dr. Turberville, of Salisbury, one of the most celebrated oculists of the time, was not only a smoker himself, but that he recommended a pipe to his patients. "He generally prescribed to all shaving their heads and taking to tobacco, which he had often known to do much good, and never any harm, to the eyes." Dr. Pope, who acknowledges that he owed the preservation of his sight to Dr. Turberville's great skill, could not force anything on him for his medicines and extraordinary care, unless it were a cane, a *tobacco-box*, or some new book.

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being admitted, he acquainted the good-humoured Dean with the object of his visit, who told him that his friend had lost; "for you see," added he, "that I am not smoking, but only filling my pipe." Dr. Aldrich was not only a good scholar, but also skilled in architecture and music. He wrote a small work on the principles of architecture, and the Peckwater Quadrangle was built after his designs. He is the writer and composer of "Hark, the Bonny Christ Church Bells," and of a catch to be sung by four men smoking their pipes, printed in the Pleasant Musical Companion, 1726.

Thomas Hearne of Black-letter memory, Fielding, Hogarth, and Dr. Thomas Warton, were smokers; and both Lord Stowell and his brother the late Earl of Eldon, when young men at College, occasionally indulged in a pipe. Robert Burns was a smoker, and so was Robert Bloomfield: the latter was indeed a slave to his pipe; and his tobacco-stopper was so frequently in request, that for convenience he had it suspended by a peg from the mantel-piece, near his favourite seat by the chimney nook.

Thomas Bewick, "the genius that dwelt on the banks of the Tyne," both smoked and chawed, and so did Lord Byron*. The Young Pretender, when

* Lord Collingwood occasionally chawed; and he would sometimes flatter a hardy tar by asking him for an inch of his pigtail.

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wandering like an outcast in the Highlands, with a price set upon his head, found in a pipe a solace for his misfortunes; and George IV., "the first gentleman in Europe," occasionally indulged in a pipe or a cigar. Dr. Jenner was a smoker; and, for tobacco, Charles Lamb, as he himself said or sung, "would do anything but die." Sir Walter Scott in his younger days was rather a *hard smoker*, but latterly he placed his love of the weed under restraint, and limited himself to one pipe or one cigar per day. In 1819 he thus writes to his eldest son: "As you hussars smoke, I will give you one of my pipes, but you must let me know how I can send it safely. It is a very handsome one, though not my best. I will keep my meerschaum until I make my continental tour, and then you shall have that also." In the opinion of a certain honourable lady, who is allowed to be a judge in such matters, nothing is more becoming than a meerschaum in the mouth of a hairy, but comely, officer of hussars,—"*hirsuto non senza venusta:*" it is quite *German* to their uniform.

The gentleman who wishes to acquire the character of being a smoker of taste, and who professes to give tobacco to his friends at an evening re-union, ought to be careful always to keep on hand a plentiful and varied stock of tobacco and cigars, and to be well provided with smoking apparatus. On accepting an

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invitation to smoke a pipe or a cigar with a gentleman whom you believe to be a person of taste in tobacco, nothing is more provoking than to find that he keeps only one sort, and that such as you do not like; that the meerschaum which he commended so highly, and promised you the use of, is a paltry counterfeit, which even the steward of a Hamburgh steam packet would be ashamed of; and that the few cigars which "grace the meagre board," have very much the appearance of the hasty purchase of an outside passenger, who has barely time to supply himself with a baker's dozen of Cubas before the coach starts.

A thorough ingrained smoker will, on a pinch, make shift with any kind of tobacco when his own stock is out; he will charge with shag at a Welsh inn, or in a Highland bothy will shred down a pipe-full of the pig-tail kindly supplied from the *spleuchan* of his bare-legged but warm-hearted host; but when especially invited to take tobacco in a gentleman's smoking room, he expects to find something more than an ounce of Orinoco and a shilling's worth of musty Cubas. The lordly sportsman who can relish potato and *point* in an Irish cot, and who disdains not "to snatch a rasher from the coals" when grouse-shooting in the Highlands, would scarcely be contented with a single course of Irish fruit and rizzered bacon when dining at Chesterfield House. With the tobacco of a

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quiet unpretending smoker, who freely gives such as he has, no gentleman who happens to smoke a chance pipe with him will find fault, but will take it as he takes pot-luck. If it be not such as he can honestly approve of, he can give his entertainer a gentle hint of the fact by sending him a pound or two of prime kanaster from his own tastefully selected, and, it is presumed, abundant stock.

No people in the world smoke worse tobacco, or pay so dear for it, as the people of this country. The very worst kinds of leaf, which nowhere else could find a market, meet with a ready sale among the English manufacturers; and after being duly liquored—with a solution of copperas as is commonly reported—are worked up into shag. Some of this veritable mundungus is so strong, that a couple of pipes are sufficient to set the head of an Irish coal-heaver a-swimming. In consequence of the high price of tobacco, most of the lower classes prefer that which produces the most powerful effect on the nervous system in the shortest time; and it is from this cause that *strong* tobacco-leaf commands in the English market a comparatively better price than such as is mild and fine flavoured. Jonathan Carver highly commends the tobacco grown in the Northern States of America on account of its being *stronger* than that grown in the South: "as much time," says he, "would be

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required to smoke one pipe of it, as three of that which is generally used: before so great a quantity of the vapour could be drawn from it *as to prove hurtful*, the smoker, from *intoxication*, would be unable to continue his amusement*." This commendation of strong tobacco is something like a north-country fishwoman's praise of a sample of very strong Leeward Island rum: "a single glass of it is like to burn your very heart out, and two will make you comfortably drunk."

The high duty, nine shillings per pound, imposed on foreign cigars and foreign-manufactured tobacco, not only gives encouragement to smuggling, but renders it almost impossible for consumers to obtain *good* home-manufactured tobacco and cigars, except at the price charged for foreign. The immense number of small cigar-shops in London, sufficiently demonstrates the great profits that are derived from retailing English manufactured Havannahs at the price of genuine Woodvilles or Silvas. Though our manufacturers purchase the leaf as cheap as the Dutch, yet much better home-manufactured Havannah cigars can

* A Treatise on the Culture of the Tobacco Plant, adapted to Northern Climates, and designed for the Use of the Land-holders of Great Britain, by Jonathan Carver, Esq., 1779. The author was of opinion that the *strong* kind of tobacco which he commends might be grown with advantage in this country.

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be purchased in Holland for ten shillings per pound than in England for twenty-four shillings *; and the same kind of kanaster tobacco which is here charged eight shillings per pound can be there bought for three shillings. Even after allowing three shillings per pound for difference in the duty, the price charged by the English retailer beyond that of the Dutch, is eleven shillings per pound on the cigars, and two shillings per pound on the kanaster tobacco. Under such circumstances it really cannot be a matter of surprise that a *poor gentleman* should prefer dealing with a bold smuggler rather than with a petty licensed extortioner. Were the duty on foreign cigars and foreign-manufactured tobacco reduced to three shillings, and that on home-manufactured to one shilling per pound, there can scarcely be a doubt that the net receipt at the Exchequer, on account of those articles, would be considerably increased. The smuggler's trade would be almost totally destroyed, for the chance of profit would scarcely balance the risk of loss; those who now smoke one cigar would smoke two; and the consumption of the finer kinds of tobacco would at least be trebled. The saving trades-

* At the most respectable shops at the "west end," genuine Havannahs cannot be purchased for less than 30*s*. per pound; and for exceedingly fine samples, two guineas are not unfrequently charged.

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man, who now orders "a *screw** of shag and a small headed pipe," with his sixpenny-worth of gin-and-water, would treat himself to half-an-ounce of kanaster, and smoke a pipe of more capacious bowl.

At the Havannah the price of the best cigars is about 6*s.* a pound, which, allowing the general average of one hundred and twenty to the pound, is at the rate of little more than a halfpenny each. In Spain, where the manufacture is monopolized by the crown, cigars of the best Havannah leaf are sold at the Royal factories in Seville and Malaga—the only places where they are made—at the rate of 7*s.* 6*d.* per pound, which is just three farthings each. "The manufactory of Malaga," says Captain Scott, in his Excursions in Spain, "employs 700 persons (women and children) in making cigars. A good pair of hands at the work may furnish three hundred a-day; but (as the children cannot make half that number) taking the average at two hundred, gives a daily supply of 140,000. The manufactory of Seville employs 1000 men and 1600 women. These 2600 persons may be calculated as furnishing, on an average, 250 each per diem, or,

* A penny paper of tobacco is, in London, termed a *screw*. "I say, mister," inquired a sailor one day of a pot-boy, at a public house in Wapping, who had brought what he considered a very small pennyworth, "do you call this here a proper full-sized *screw?*" "Yes." "Why, then, I can only tell you it's a precious *soft-roed* one."

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altogether, 650,000. Add to this number the 140,000 made at Malaga, and we have 790,000 as the 'total of the whole' manufactured daily in Spain. The persons employed in the manufacture of cigars are paid at the rate of one real vellon [two pence half-penny English] for fifty, which enables even a first-rate maker to earn but fifteen pence a-day."

For the word *cigar*—by some writers incorrectly spelled *segar*—we are indebted to the Spaniards. In the Dictionary of the Spanish Academy, its etymology is not given. It is not unlikely derived from an Arabic word, signifying something twisted, like a ram's horn. Under the word *Cigarral,* there is the following explanation:—"In Toledo, inclosed gardens, containing fruit trees, &c., are called by this name. According to P. Guadix, it is Arabic, and signifies a cottage.

A Flora casa de campo,
Cigarrales de Amalthea."

I suspect that *cigarrales* is here intended for *horns:* The horn of Amalthea is the horn of plenty. The figure of a cigar, as represented in old engravings, is not unlike a small cornu-copiæ.

The principal kinds of tobacco smoked in this country are:—Turkey, Varinas, and Kanaster, consumed by the more wealthy classes who can afford to purchase fine tobacco, and indulge in a real meer-

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schaum; Orinoco and Maryland, chiefly in favour with incipient *amateurs;* Returns, the delight of steady, seasoned smokers; and Shag, the favourite of all who like a "*strong* article." Pigtail, or small twist tobacco, shred small, is not unfrequently smoked by many persons, but more particularly in Scotland; and a few iron-nerved smokers occasionally take a pipe of *Negro-head.*

The best Turkey tobacco is of most delightful flavour, and is so mild that three or four large pipes affect the head less than a couple of pipes of the mildest English returns. The chief objection to the use of this kind of tobacco is its excessively high price,—from twelve shillings to fourteen shillings per pound. Turkey tobacco is frequently called *Latakia,* from the name of the port in Syria from which it is chiefly shipped to England and other countries in Europe. Faḍḍl, the son of Yaḥ-Yaḥ, a Turkish poet, in one of his epigrams, thus celebrates the fragrance of his *dookh'khán gebélee,* or genuine mountain tobacco.

"More pleasing to my eye is the curling smoke of my tobacco
Than the light and graceful form of the dancing girl of Cairo;
More pleasing is its odour than the fragrance of the pomegranate:
Lately as I sat smoking under the shade of a branching palm,
Lo, a bee, attracted by the perfume, came and hovered above my chibook,
As the nightingale in the gardens of Suleyman hovers enraptured over the rose."

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Varinas, as has been previously mentioned at page 52, is so called from a town and province of the same name in Colombia, celebrated for excellent tobacco. Varinas is usually imported in rolls, formed of the leaves of the tobacco spun into a kind of thick twist. By many smokers of unquestionable taste it is preferred to Turkey, from its being rather stronger, and having, as they say, more of a real tobacco flavour. Most of the tobacco imported into this country from Colombia and Guatimala*, is sold as Varinas; and the present price is about ten shillings per pound.

Kanaster or *Canaster*, derives its name from the large wicker or cane baskets, called *canastros* by the Spaniards, in which the finest kinds of tobacco used formerly to be imported into Europe from Spanish America. The spelling, *Kanaster*, or sometimes *K'naster*, we owe to the Germans and Dutch, by

* By a Treasury order, Guatimala and Colombia tobacco may be imported in packages, containing not less than ninety pounds. East India tobacco may be imported in packages of not less than one hundred pounds. Tobacco from all other places must be imported in packages, cases, or hogsheads, of not less than four hundred and fifty pounds net weight. Turkey tobacco may be imported in smaller bags or packages, provided the outer case contain not less than four hundred and fifty pounds net weight. Cigars are not allowed to be imported except in packages, or cases, which contain at least one hundred pounds.

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whom this kind of tobacco is highly prized. The very best kanaster is of the growth of that part of Spanish America which lies between the equator and the tenth degree of north latitude. It is mostly imported in rolls, similar to Varinas, which is only a superior kind of kanaster. A considerable proportion of the tobacco sold under this name, both in England and on the Continent, is not genuine, but is mixed with an inferior kind of leaf. Genuine kanaster is comparatively mild and of fine flavour, while that which is adulterated, is frequently rather strong, and sometimes has a peculiar drug-like and rather musty smell. A mixture of one-third choice Varinas to two-thirds of mild returns—Taddy & Co.'s, 45, Minories, to my taste is the best—will generally be found superior to most of the kanaster that is to be had of small retail dealers. The present price of kanaster is eight shillings per pound.

Orinoco is not, as its name would seem to imply, manufactured from tobacco grown on the banks of the river Orinoco, but from a kind of sweet-scented mild Virginia *. It differs but little from Maryland, except

* Orinoco was the name given by the planters to one of the species of tobacco chiefly cultivated in Virginia,—probably from its having been originally obtained from that part of Spanish America which lies near the mouth of the river of that name. Spanish Orinoco was in repute so early as 1622.

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in being lighter coloured, rather milder, and of a sweeter flavour. Both kinds are chiefly consumed by persons who find returns too strong. They are pleasant enough to smoke when nothing better can be had; but they both have the effect of rendering the mouth parched and dry, and of exciting a prickling sensation in the tongue. The present price of Orinoco is sixpence, of Maryland fivepence, per *ounce*.

The tobacco called *returns* is manufactured from the best and mildest kind of common Virginia leaf, with the stalk taken out. The name *returns*, as applied to tobacco for smoking, is of comparatively recent date. About forty years ago, *short-cut* was the favourite with those for whom the common shag was too strong; and as this kind of tobacco, in order to make it sufficiently small, was rubbed through a sieve, the comparatively long shreds or outsiftings, which would not pass through the wires, were called *returns*. The smoking public having become tired of short-cut, on account of its small particles frequently getting into the stalk of the pipe and stopping the draught, the manufacturers tried them with a sample of *returns*, under the name of *long-tails*. The quality was approved of, for it was precisely the same as that of short-cut; but as the appellation was not fancied—it was even worse than *shag*—the manufacturers changed it to the old trade name of *returns*. Modern returns

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is, therefore, almost the very same as old *short-cut* unsifted. The present retail price of returns is $4\frac{1}{2}d.$ per ounce, having risen $\frac{1}{2}d.$ per ounce, as I learn from Taddy & Co.'s circular, within the last three months. For the benefit of posterity, I think it necessary to be particular on these points. A hundred years hence a politico-economical Joseph Hume, in the reign of the great-grandson of Victoria I., may perhaps have occasion to refer to Joseph Fume's paper of tobacco. I am, besides, very fond of figures, both rhetorical and arithmetical, as the reader will have already observed: next to spinning a metaphorical *period*, I love "to *dot* and carry one."

Shag tobacco has obtained its distinctive name from its being so finely cut that the filaments appear like so much *shag*, the old name for short and matted wool or hair*. It is manufactured of the strongest and very worst kind of leaf, and is chiefly consumed by the poorer classes. Persons of a nervous temperament, who take little exercise, ought particularly to avoid smoking this kind of tobacco, as its frequent use is extremely apt to induce paralytic affections. There can be little doubt that many of the cases of palsy among the poorer classes engaged in

* *Shag* was at first used to denote generally all kinds of tobacco when cut into thin filaments; though at present it is restricted to the cheapest and worst.

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sedentary employments, are in a great measure owing to their immoderate indulgence in stupifying shag tobacco. Pigtail when smoked is equally as strong as shag. The present price of shag is fourpence, and of pigtail fourpence-halfpenny, per ounce.

Negro-head is formed of the leaves of tobacco steeped in molasses and tightly twisted together. It is generally very strong, but is seldom smoked alone. The flavour of good negro-head is extremely sweet. A smoking friend of mine, who is fond of trying new mixtures, says that Orinoco and Maryland, and even mild kanaster, is materially improved by a small portion of negro-head cut small and placed as a priming above the charge. The present price of negro-head is fivepence per ounce. The quantity consumed is very trifling. Sailors in the West India trade sometimes bring a little home to present to their smoking friends.

Nothing is more discreditable than for a professed gentleman smoker to buy his tobacco from hand to mouth. If he be a man of taste, and of a liberal disposition, he will keep a large and various stock; for not only does tobacco improve by being kept a year or two, but it is also pleasant to a guest to have the opportunity of choosing from an extensive assortment; for as the proverb says, "variety is pleasing, and plenty inviteth the stranger to put forth his hand." No

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one can expect the owner of a single pig to keep more than one kind of tobacco, nor of a quantity exceeding one ounce; but a person who is "well to do in the world," and who not only *takes* but professes to *give* tobacco, is in duty bound to keep a larger and more varied stock. Turkey tobacco, with coffee, is delightful in the dog-days; and to enjoy kanaster, smoke your meerschaum in a summer-house, or pleasant bower, in company with two or three friends, on a fine summer afternoon, and let your tipple be hock.

From Martinmas to Lady-day, a pipe of mild returns, with a glass of old October, before going to bed, is an exceedingly comfortable nightcap for a hale man, who takes plenty of out-door exercise: it enables him to lay aside his cares with his clothes, and to sleep like a cradled nursling, undisturbed either by troubled visions of the past, or anxious dreams of the future. The smoker who would wish to experience the value of shag or pigtail, as a make-shift, should visit, during the curing season, a fishing village, where no other kinds are to be had. A cigar is at all times a good substitute for a pipe, and in many situations has a decided advantage over it. A case of cigars is of easier carriage than a tobacco-pouch and a pipe; a pipe requires filling and returning to its case, while a cigar needs only a light. There is nothing like a cigar for whiling away the tedium of tra-

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velling; to my fancy a real Havannah never smokes so pleasantly as on a coach top, or the deck of a ship, more particularly towards evening, when odours are most powerful, and the mind, perchance excited by the "dying day's decay," reverts most forcibly to the thoughts of absent friends. Tailors' trotters, young medical students, "walking the hospitals" till duly licensed to kill, haunters of low billiard-rooms and sixpenny hells, raffish swaggerers in saloons, and pawnbrokers' shopmen, are generally fond of smoking their cigars in the street: not indeed from any pleasure which it affords them, but from an opinion that it gives them a "*buckish air.*" The sight of a slim tallow-faced young man, with a dirty shirt and a pair of *drills* to match, looking as if he were about to puke when he takes his cigar out of his mouth to spit, as he struts along Piccadilly or the Strand, is almost enough to excite the risible muscles of a cabman's horse, and to act sympathetically as an emetic on the stomach of a decent Christian. In foggy weather, between eleven at night and two in the morning, a gentleman returning from the theatre or a social party may smoke a cigar without committing any breach of good manners.

I omit giving any directions for choosing cigars, from a conviction that a knowledge in this matter is only to be acquired by experience, and that even the

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best judges are extremely liable to be deceived by appearances. The proof of the tobacco lies in the smoking, and the flavour which one may like another may disapprove of. The veriest novice can distinguish a so-called Havannah from a Cuba; but not even the best judges can tell, from mere inspection, if the "inwards" be of the same quality as the external leaf. A very considerable proportion of the cigars sold in this country as "real Havannahs," are formed of a very inferior kind of leaf, with only the outside of better quality. A person who has a nose and a palate will judge of a cigar from its flavour, and not decide upon its goodness from the circumstance of its burning to a white ash. I most earnestly recommend all smokers who cannot afford to purchase a box of a respectable dealer, to abstain from buying threepenny mock Havannahs at little paltry 'bacco-shops, for they pay at least a third more for the article than they justly ought *. The man who should establish a retail shop for the sale of cheap and good cigars, somewhere between Drury-lane and Coventry-street, would deserve well of all "gentlemen about town," who purchase their Havannahs by sixpenny-worths, and doubt-

* A pound of home-made Havannahs usually contains about 120; the amount of which at 3*d*. each is just 30*s*. The wholesale price of home-made Havannahs to "the trade" is about 14*s*. per pound.

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less would in a short time realize a handsome fortune. A Joint Stock Company for supplying the public with tobacco and cigars at a moderate price—with his Royal Highness the Duke of Sussex at the head of the directors, and the Duke of Devonshire trustee—would be a much better speculation than the Genuine Milk and Cream Company.

In Spain and Portugal, and in America, both North and South, cigars are chiefly smoked; while in Persia, Turkey, Russia, Germany, France, England, and Holland, the pipe is the most general instrument of inhalation. The invention of the pipe is undoubtedly due to the native tribes of North America, who still, as at the time when their shores were first visited by the English, smoke the calumet, or pipe of peace, as a token of amity. This ceremony they regard with a kind of religious feeling; and the chief, by smoking towards the heavens, the earth, and the four cardinal points of the compass, offers a propitiatory sacrifice to the "great spirits" of the sky, the earth, and the air. After a few inhalations he presents the pipe to the principal man of the stranger party, who, after smoking it for a short time, returns it to one of the principal warriors; and in this manner it is alternately smoked by the several "members of the conference." The head of the calumet or state pipe of a tribe is usually of talc, and of large size; and the stem, which

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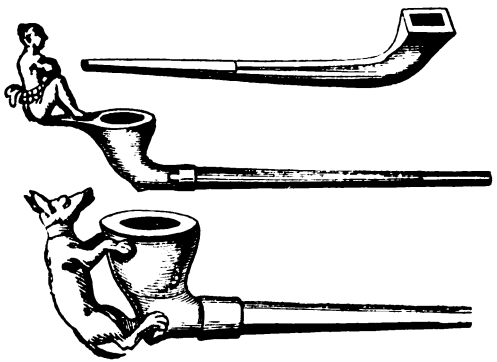
is sometimes nearly six feet long, is frequently ornamented with feathers and tassels of horse-hair dyed various colours.

The three following figures of old Indian pipes are copied from an engraving in Neander's Tabacologia,



1622. The first was about as long as a common Dutch pipe of that period. The bowl and the lower part of the stem were of stone, of a green colour, and the upper part was of copper. The second, ornamented with the figure of an Indian sitting with his elbows on his knees, was between two and three feet long, and formed of a single piece of wood. The bowl was lined with a kind of metal like lead, and the lower part of the stem was encircled with a hoop of the

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same material. The third was also of wood, but the bowl and the stem were of separate pieces; the socket, by means of which they were connected, and the collar of the dog, seen climbing up the bowl, were of copper. The stem was longer than that of the second*, and the bowl was lined in the same manner.

The Persians, within a comparatively short time of their becoming acquainted with the use of tobacco, introduced the refinement of drawing the smoke through water, and of thus rendering it cooler to the mouth. In Neander's Tabacologia there are two engravings of Persian pipes, the principle of which is precisely the same as that of the modern *hookah*†, though the receiver is of a different form, and the tubes, instead of being of leather and flexible, appear to be straight, and of wood, like the stem of a Turkish chibook. To those smokers who have never seen a hookah, the following cut will afford some idea of its general form. The receiver, or fountain, in the most splendid of these Oriental smoking machines, is usually of cut glass, silver, or enamelled gold, and of

* In Neander's engraving, which has been exactly copied, the stems of the second and third pipes are not of their just proportionate length compared with the size of the head, in consequence of the plate being too small.

† This is the name given in Hindostan to this kind of pipe: in Persia it is called *kalioun*.

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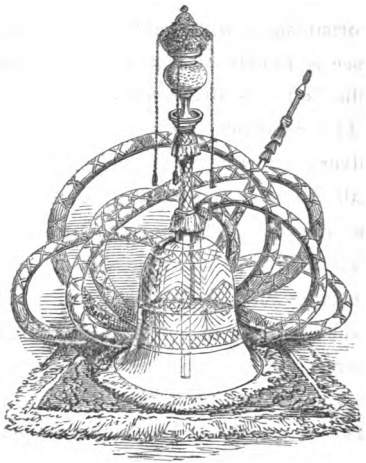
a size sufficient to contain about three pints of water. In smoking, it is about half filled, and a tube, pro-



ceeding from the receptacle for the tobacco, reaches nearly to the bottom. The end of the smoking tube also enters the receiver, but does not touch the water Both these tubes are bound together, and fitted closely to the neck of the receiver, so that no air can enter. The tobacco being lighted, the smoke rises up through the water on a vacuum being formed in the upper part of the receiver by the inhalation of the smoker. The person who contrived the gasometer must have borrowed a hint from the principle of the hookah.

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The smoking tube, made of leather, is usually from five to six yards long, though sometimes it is from ten to fifteen. It is generally covered with velvet, and ornamented with gold or silver wire. The mouth-piece is mostly of amber; and the upper part of the tube is frequently ornamented with precious stones. The receptacle for the tobacco is mostly of gold or silver; and from its top, which is pierced with holes, small chains of the same metal are suspended by way of ornament. Rather damp tobacco is used for a hookah, and it is kept lighted by means of small pieces of burning charcoal placed above it*. Though the hookah be grand and imposing in appearance, it is by no means a commodious smoking instrument: as it requires a powerful inhalation to draw up the smoke through the water, and through the tortuous windings of the tube, it can only be enjoyed by persons of tolerably strong lungs. The gurgling of the water, caused by the ascent of the smoke, is also far from being agreeable to the ear:—it is worse than the laborious

* In Hindostan, a composition of charcoal and rice, formed into balls, called *ghools*, is used for this purpose. The receptacle for the tobacco, above the receiver or fountain, is named the *chilloom*; and the tube is frequently called the *snake*. *Kullean*, or rather *kalioun*, is the name given to a small kind of hookah, which is also called, in Arabic, *hurdum-tazu*—literally, *ever-fresh*. The tobacco, before being used, is frequently sprinkled with rose water and, after being dried, mixed with aromatic herbs and spices.

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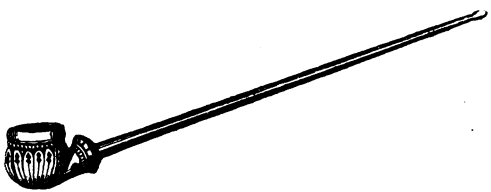
breathing of an asthmatic pair of bellows. Persian nobles and men of rank not unfrequently smoke a pipe of this kind when on horseback; the receiver, which in this case is usually of metal, is borne by a servant behind, also mounted; and, from the extended tube, the master has the appearance of leading the horse of the man. Among the poorer classes the receiver is frequently formed of the shell of a cocoa-nut.

The following cut shows the form of a Turkish *chibook*. The bowl is of baked clay, and usually of a



reddish-brown colour, not unlike that of the old Roman pottery, known to antiquaries as "Samian ware." The stem, or *rohr**, usually from about three to four and a half feet long, is of maple, cherry-tree, or a shoot of jasmine. Stems of jasmine and cherry-tree are mostly used plain; while, with the more wealthy classes, those of maple are partly covered with silk and gold twist, and ornamented towards the upper end

* *Rohr* is the German name for the stem of a pipe. The original meaning of the word is, a reed.

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with precious stones. The mouth-piece is usually of amber, and of an oval figure, about the size of a blackbird's egg, but longer, as a mathematician would say in its "transverse diameter." A Turk usually takes a *better hold* of the mouth-piece with his lips, and inhales more strongly than an English smoker. In order to prevent the carpet being injured, a small brass tray is usually placed under the bowl of the pipe, and a small tray of wood is used to receive the ashes of the tobacco. The chibook, from its long inflexible stem, is only suited for a Turk who sits cross-legged on the floor, and keeps his head as motionless as if he were sitting for his portrait. An Englishman who smokes a chibook, sitting in a chair, is extremely liable to be reminded of the stiffness of the stem by the mouth-piece tickling his palate rather roughly when he happens to inadvertently incline his head a little downwards.

The *meerschaum* receives its name from the bowl being formed of a peculiar kind of yellowish-white clay, called by the Germans, on account of its extreme lightness, *meer-schaum*—literally, sea-froth. In Turkey it is called *kaffekil*, from Kaffa the name of a town in the Crimea, in the neighbourhood of which it is found in considerable abundance, and from whence it is sent to Constantinople. It is also found in Stiria, in several of the Greek islands, in Spain, in Italy, in

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Canada, and in the island of New Jersey. It is soft when first dug out of the earth, but becomes hard on being exposed to the air. It is sometimes used by the Tartars instead of soap. Its specific gravity is so small, that in Italy bricks have been made of it which floated on the water. The bowl of a meerschaum pipe when heated becomes so soft that it can be easily penetrated with a pin. The excellence of a new meerschaum consists in its capability of colouring well, for out of ten not more than one, when smoked, becomes of that beautiful, slightly mottled brown colour so much admired by all true judges of the article. A new meerschaum is not so valuable as one "well-seasoned, brown, and tried." A new meerschaum of the best quality can be purchased in Germany for about two pounds, while one that is well coloured, from long smoking, will bring from five to ten. For an extremely fine meerschaum, not highly decorated, but most beautifully coloured by years of constant and careful smoking, I have known fifteen pounds offered, and refused*.

* A French writer says that he has sold a well-coloured meerschaum for more than twice this sum:—

"Mes chers Fumeurs, une preuve citée,
C'est qu'une écume, avec art culotée,
Pour l'amateur est un objet de prix,
Que j'ai vendu plus de trente louis."

L'Art de Fumer, Poème: Par A. H. P., Paris, 1823.

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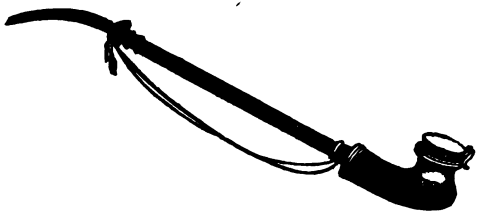
In a perfect, well-smoked meerschaum, the upper part of the head, which contains the tobacco, should be nearly white, or of a light cream colour; and the edge of the brown colour, which extends from the circular bottom of the bowl to about half-way up the head, should be well defined. To form this cir-



cular ring, and preserve it perfect, is one of the mysteries of meerschaum-smoking. A new meerschaum requires to be covered with leather to within about an inch of the top of that part which contains the tobacco; and to be almost constantly but carefully smoked, for if the smoker inhales too hard, and makes the head too hot, a perfect circle will never be obtained. The art is to smoke slowly, in order that the colouring matter may not be driven off by too much heat; and the pipe should always be allowed to cool before it be filled again. In Germany, where amateurs and dealers frequently send their new meerschaums to be smoked

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by poor people, supplying them with tobacco gratis, he is considered the best smoker who can keep his pipe longest a-light. With constant smoking, a meerschaum will become moderately coloured in about six months; but the full rich brown, extending from the white of the head, and becoming gradually darker towards the socket, can scarcely be communicated in less than seven years.

Meerschaums are usually mounted with silver, and in Germany they are sometimes ornamented at the top of the head with precious stones. "Smoking," says Dr. Dibdin, writing from Vienna, "is a most decidedly general characteristic of the place. Two shops out of six in some streets are filled with pipes, of which the *bowls* exhibit specimens of the most curious and costly workmanship. The *handles* [the Rev. Doctor is not a smoker] are generally short. A good Austrian thinks he can never pay too much for a good pipe; and the upper classes of society sometimes expend great sums in the acquisition of these objects of comfort or fashion. It was only the other evening, when, in company with my friends, Messrs. G. and S., and Madame la Comtesse de ——, a gentleman drew forth from his pocket a short pipe, which screwed together in three divisions, and of which the upper part of the bowl—made in the fashion of a black-a-moor's head—near the aperture, was com-

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posed of diamonds of great lustre and value. Upon inquiry, I found that this pipe was worth about 1000*l.* of our money!—and what surprised me yet more, was, the cool and unconcerned manner in which the owner pulled it out of a loose great-coat pocket, as if it had been a tobacco-box not worth half-a-dozen kreutzers*."

The stem or *rohr* of a meerschaum generally consists of two pieces, united by a joint, and its usual length is from about sixteen to twenty-two inches. The lower piece is of wood; and the flexible part of the upper piece is mostly formed of spiral rings of wire, tightly wrapped with leather†. The leather is usually covered with a plait of silk twist. In order to guard against accidents from the bowl falling down, it is usually connected with the stem by a silk cord, looped to a small ring at the foot of the socket into which the end of the stem is inserted. By this cord the pipe is sometimes suspended from one of the buttons of the smoker's coat, when he requires the use of both his hands. The stem when foul is conveniently cleaned by means of the following contrivance:—In the top of a small box or vessel made sufficiently strong, of

* Bibliographical Tour in France and Germany, vol. iii. p. 339, 2nd Edition.

† The curved part of the stem of the meerschaum, shown in the preceding cut, is of horn.

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copper, or any other kind of metal that will bear the heat, there is soldered a short tapering tube, with a small orifice. Into this box or vessel, which opens with a hinge or a screw, a small portion of spirits of wine is poured, which being heated by holding the box or vessel over a candle, and the small point of the tube being inserted into the lower end of the stem, all its internal foulness is carried off in a thick smoke by the evaporation of the boiling liquid. Such boxes or vessels are called *fumigators*, and, in London, may be had of most of the respectable tobacconists who sell smoking apparatus, as well as tobacco and cigars.

Meerschaums are often carved into a variety of forms, but a real connoisseur always prefers one that is plain. A meerschaum with a death's head set in the silver top, is a most appropriate pipe for a young *Sawbones*, who places a skull above the book-shelves in his sitting-room, and thus fancies himself a second Joshua Brookes. Mock meerschaums are sold in London at various prices, from half-a-crown to half-a-guinea. They are chiefly bought by persons who have no knowledge of the real article. Pipes of this kind always colour in the wrong place; the upper part of the head, which in a genuine well-smoked meerschaum is white, in a short time becomes spotted with a dirty brown; while the part between the *culotte* and

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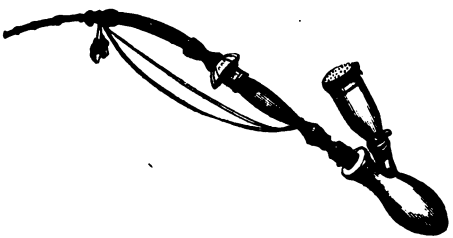
the socket seldom becomes coloured at all, except in irregular patches of a dirty yellow.

The following cut shows the form of what is usually called a *Dutch pipe* in this country, though such pipes are as common in Germany as in Holland.



The bowl, which is usually of porcelain, or some other kind of fine glazed earthenware, consists of two pieces,—the head, which contains the tobacco, and the lower egg-shaped part, which serves as a kind of receiver for the oil, and prevents the stem becoming so soon foul as that of a meerschaum. The heads of those pipes are sometimes beautifully enamelled; but the great objection to their use is, that the smoke of the lighted tobacco ascends almost directly in the face of the smoker. On the deck of a *treckschuyt*, in cold weather, this, indeed, can scarcely be considered an inconvenience; but to a person who has not been accustomed to such a pipe from his youth, the effect

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of the smoke both on eyes and nose, when seated in a comfortable room, is anything but agreeable. This kind of pipe is in great esteem with the literati of Holland and Germany, as, from the manner in which the stalk is set on, it can be most conveniently suspended from a button, and enjoyed by the smoker while writing.

In this country—meaning, of course, the United Kingdom of Great Britain and Ireland, for Pat, though he is taught to consider the *Sassenach* as foes, gets into a passion if an Englishman should call him an *alien* — common clay-pipes, unglazed, are in most general use with the community of smokers; and from their quality of absorbing the oil of the tobacco, in consequence of their being so porous, they are undoubtedly preferable to all other pipes of the same kind. As a convenient instrument for "taking tobacco," no pipe is superior to a plain English half-yard of clay; but as the first or second whiff of a new pipe of this kind is frequently of a most unpleasant flavour, a smoker of taste who buys his pipes by the gross, will always be mindful to steep them in water for two or three hours immediately after he receives them, and to let them be thoroughly dried before they are used. The largest English pipes are called *aldermen*, from their being of greater *capacity*, and made of finer clay, than those in general use; and the small-

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The German Professor.

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est, which are usually about nine inches long, are called straw-pipes, from the comparative smallness of their stems.

In Wales an old seasoned clay pipe is more highly valued than a new one; and with smokers of shag, more especially those of the Sister Isle, a *dhudeen*—a short pipe, so called in Irish from its black colour—is preferred to a fire-new *alderman*. In Holland the more wealthy classes seldom smoke the same common clay-pipe oftener than once; while with the professed smoker of Belgium a pipe of about nine inches long, and black in the stem from frequent use, is highly esteemed. In Belgium and Artois the grand object with amateurs is to blacken the stalk, and to preserve the bowl white. The professed smokers of Paris also prefer a seasoned clay-pipe of about nine inches long; and those who aim at the highest distinction in the art of smoking pride themselves on preserving only the upper part of the head white. This superlative degree of excellence is, however, only to be obtained, and preserved, by the smoker sacrificing his pleasure to his pride; for should he smoke his pipe more than half out, the black colour in the lower part of the head is sure to be driven off. By the most sensible French tobacco-takers this excessive refinement is justly condemned. Since the Revolution, the custom of smoking has become much more general in France

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than formerly. Dukes, marquises, and counts, as well of the old as the new *régime*, frequently indulge in a pipe or a cigar. Old soldiers, from the field-marshal to the *vieil moustache* of the line, are in particular much addicted to the custom, and their favourite instrument of inhalation is a short pipe of clay. In Holland and Belgium a small chafing-dish containing burning charcoal is usually placed in smoking rooms, for those who frequent them to light their pipes at; and a similar convenience is provided in most of the *estaminets* or smoking-rooms of Paris*. The French adept in smoking, who wishes to preserve the upper part of the bowl white, is very particular in his manner of lighting his pipe. According to the author of L'Art de Fumer, the best mode is to light from the fine white ashes at the bottom of the chaffing-dish. The man who lights his pipe with a piece of paper, or at a candle, he regards as a barbarian, who has not a knowledge of the *propreté* of smoking. In England pipe-lighters of cedar are mostly used by smokers of taste. Raphael Thorius, in his *Hymnus*

* In the cigar-divans of London, smokers light their roll of weed at a *joss-stick*, an artificial composition, about as thick as a goose-quill, which burns with a slow smouldering fire, and emits a musk-like odour.—When travelling, nothing can be compared to Jones's Prometheans for obtaining a ready light. They have superseded the flint and steel and German tinder, and quite eclipsed the faint lustre of the phosphorus-box.

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Tabaci, thus commends chips of aloe-wood for the same purpose :

> " With a light chip of the wood aloës
> Give fire unto thy pipe, so shalt thou reap
> A fragrant savour spread through the whole heap,
> And with a grateful odour cheer thy brain."

Next to a good stock of tobacco, an extensive assortment of pipes, from a plain unadorned half yard of clay to the splendid hookah, is indispensable to the smoker of taste who gives tobacco at his *soirées.* The Duke of Reggio, one of Napoleon's " braves," and a veteran smoker, was a great collector of pipes; and prided himself in possessing specimens of the " smoking engines " of every nation. It it said, that his Royal Highness the Duke of Sussex possesses the largest collection of pipes and bibles of any nobleman or gentleman of this country. A *catalogue raisonné* of the Royal Duke's collection of pipes would form an interesting supplement to the catalogue of his library. It may not be unnecessary here to remark that his Royal Highness, when President of the Royal Society, did not give tobacco, but only tea and coffee, to the *Fellows* * occasionally meeting for the sake of an hour or two's philosophic gossip at Kensington Palace.

* In William Soames's *Siglarium*, the explanation of the letters F.R.S. is, " Fellow Remarkably Stupid."

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At what time portable tobacco-boxes, which might be carried in the pocket, were first introduced into this country, I have not been so fortunate as to ascertain. Sir Walter Raleigh's tobacco-box, described at page 22, was undoubtedly a chamber utensil, and not intended to be carried about by the owner wherever he went. From a passage in an old English book printed about 1597, we learn that tobacconists were accustomed to purchase unreadable poems and pamphlets for the purpose of wrapping their tobacco in; and from the following verses in Drunken Barnaby's Journal, probably printed about 1647*, it appears that tobacconists were then accustomed to decorate their papers with a motto:

"A shop neighbouring neare Iaccho,
Where YOUNG vends his old tobacco;
'*As you like it*,' sometime sealed;
Which impression since repealed,
'*As you make it*,' he will have it,
And in chart and front engrave it."

Modern tobacconists have frequently a conun-

* A tobacconist's sign about that period was not unfrequently a lighted pipe and a chafing-dish. The sign of the blackamoor smoking, with a roll of tobacco at his feet, is of venerable antiquity, being as old as the reign of James I. The sign of the Highlander and snuff-mull is of comparatively recent date. It seems to have been first introduced by the "trade" about the commencement of the reign of George III., when the Earl of Bute *was* what Lord Melbourne *is*.

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drum printed on their ounce and half-ounce wrappers. From a large collection of such exercises for the ingenious, I select the following as being one of the most *apropos* to a paper of tobacco:—"O and P ran a race; Q backed O, knowing that P would win. Why was this like going into a shop and asking for *shag* and getting *short-cut?*—Because it was wrong *to back O.*"

When speaking of tobacco-paper, it may not perhaps be improper to insert the following advertisement, which appeared in an American newspaper, the Boston Evening Post, of 7th November, 1748, printed by Thomas Fleet. "Choice *Pennsylvania* tobacco paper, to be sold by the publisher of this paper, at the Heart and Crown, where also may be had the BULLS or Indulgences of the present Pope *Urban* VIII.* either by the single Bull, quire, or ream, at a much cheaper rate than they can be purchased of the French or Spanish Priests, and yet will be warranted to be of the same advantage to the possessors."

"These *Bulls*, or indulgences of his Holiness," says Mr. Isaiah Thomas, "were printed on the face of a small sheet; several bales of them were taken in a Spanish ship, captured by an English cruiser, and

* The Advertiser here commits a trifling anachronism: Urban VIII. died in 1644.

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sent into Boston, during the war between England and France and Spain, in 1748. I have one of them now in my possession. Fleet purchased a very large quantity at a low price, and printed various editions of ballads on the backs of them. One side of the sheet was blank, and the paper very good; one bull answered for two half-sheet ballads or songs, such as Black-eyed Susan, Handsome Harry, Teague's Ramble to the Camp, &c. I have seen large quantities of them which were thus worked up by Fleet*."

The old Dutch tobacco-boxes, as seen in old engravings, were generally of a circular shape, about an inch and a half high, flat at the bottom, and having a slightly convex lid opening with a hinge. A box of this kind, which formerly belonged to an old quartermaster in Cromwell's army, is now lying before me; it is of steel, and will contain about an ounce of tobacco. The initials of the former owner's name, I. R., are rudely engraved on the lid. About the latter end of the seventeenth century, we find the Dutch tobacco-boxes considerably increased in size and altered in shape. Instead of being circular they were then oblong, and of a size sufficient to contain a couple of ounces of the weed. They were mostly made of brass, and the

* History of Printing in America, with a Biography of Printers and an Account of Newspapers, by Isaiah Thomas, vol. ii. p. 474. 1810.

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lid was frequently ornamented with figures in relief. Mynheer, who from time immemorial has loved to have his femoral garments made wide and easy, usually carried his tobacco-box in his breeches-pocket.

The English tobacco-boxes of the last century present but little variety of form. They were mostly circular or oval, nearly flat at top and bottom, and made of horn, papier-mâché, or japanned iron—the latter frequently having on the lid the simple device of a couple of pipes, in saltire, *or*, in a field *sable*. A few of the more wealthy class of smokers, such as elder brethren of the Trinity House, aldermen, country squires, and beneficed clergymen, sometimes indulged in the luxury of a silver tobacco-box. Formerly a tobacco-box was the indispensable pocket-companion of every smoker, gentle or simple; at the present time, when cigars are so much in fashion, and when almost every publican takes out a tobacco-license, the box is out of favour, and is seldom carried except by the working classes or tradesmen of the old school. Many smokers of Turkey and Kanaster keep their tobacco in a pouch, after the manner of the Turks and Germans. The pouch is frequently of bladder, and covered with silk or shawl-stuff. From an early period, pouches, or *fobs*, of seal-skin, have been in great esteem with sailors, on account of their being less liable to fall out of the pocket than a box.

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In the parlour of many country public-houses, there is a large box kept for the convenience of smokers who do not carry their own tobacco. This box is so contrived that it can only be opened by dropping a penny into a hole in the lid like that of a till, and then turning a handle which withdraws a small bolt or catch. The top of the box usually contains a rhyming inscription, informing the smoker of the mode of opening it, and warning him of the penalty incurred by not closing the lid after he has filled. The following verses were copied from a box of this kind, at a public-house in the North Riding of Yorkshire:—

> "The custom is, before you fill,
> To put a penny in the till;
> When you have filled, without delay,
> Close the lid, or sixpence pay."

Perhaps the most *interesting*, and, with its cases, the most *valuable* tobacco-box in the world, is that which belongs to the Past Overseers' Society of the united parishes of St. Margaret and St. John, Westminster. The original box, which is of horn, and which is said to have cost the donor fourpence, was left in 1713 by Mr. Henry Monck, to a kind of social club, consisting of persons who had either served as overseers of the above named parishes or who had paid the fine to be excused. In 1720 the

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society, out of respect to Mr. Monck, ornamented the lid with a silver rim; and in 1726 the box received a side-casing and bottom of silver. In 1740 the lid, within the rim, was further ornamented with an embossed border; subsequently the bottom was covered with an "ornamented emblem of charity;" and in 1746 a silver plate, containing a portrait of the Duke of Cumberland, engraved by Hogarth, and an inscription, commemorative of the battle of Culloden, was placed on the inside of the lid. The last addition to the old box consists of a scroll on the outside of the lid, with the date 1765, enclosing a plate bearing the arms of the City of Westminster, and inscribed, "This Box to be delivered to every Sett of Overseers, on penalty of five guineas."

"The Horn Fair tobacco-box," says Mr. Hone, in the Year Book*, "having thus been ornamented within and without to repletion, there was no room for further additions; but as each senior overseer, with few exceptions, followed the example of his predecessors, a

* For an engraving, and a more ample account of this box and its cases, the reader is referred to page 1570 of the Year Book. In 1824 the Society published by subscription a quarto volume, with the following title: "Representations of the embossed, chased, and engraved subjects and inscriptions, which decorate the tobacco-box and cases belonging to the Past Overseers' Society of the Parishes of St. Margaret and St. John the Evangelist, in the City of Westminster."

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new outer case for it was always prepared for it, when further space was required for ornament, and the original four-penny tobacco-box is now kept in a series of four embellished cases, case within case, until the whole has become of greater bulk and worth than any tobacco-box in the kingdom.———The cases are overlaid with various plates of silver, presented, according to the society's rules, by successive overseers. These plates are embossed or engraved with different emblematical devices and representations, chiefly of memorable historical occurrences, and with portraits of several eminent persons; and each plate has a suitable inscription."

In 1793 Mr. James Reed, the overseer who then had the custody of the box, having refused to deliver it up, the society filed a bill in chancery to compel him; and after three years' litigation they obtained a decree in their favour. This memorable event is duly chronicled by emblematic engravings and inscriptions on one of the cases. The box with its cases is committed to the keeping of the senior new overseer, and the chairman of the society delivers it to him with the following charge: " This Box, and the several Cases, are the property of the Past Overseers' Society, and delivered into your custody and care, *upon condition* that they are produced at all parochial entertainments which you shall be invited to, or have a right to

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attend; and shall contain three pipes of tobacco at the least, under the penalty of six bottles of claret. *And also upon condition* that you shall restore the Box, with the several cases belonging to it, to the Society, in as good a state as the same now are, with some additional ornament, at the next meeting thereof, after you shall go out of office, or sooner, if demanded, under the penalty of two hundred guineas."

Amongst all pipe-smoking nations, the English appear to have been most indifferent about the decoration of their smoking apparatus. Though the box of the Past Overseers of St. Margaret and St. John forms a splendid exception, it must also be remembered that it has been ornamented not so much in its character of a box for containing tobacco, as a box for containing the annals of the united parishes, with occasional memoranda of important events which happen to occur beyond their boundaries. Until within the last twenty or thirty years, meerschaums and enamelled Dutch pipes were seldom to be met with; and such a thing as a hookah was never to be seen, except in the possession of a nabob, who had brought it home, not for use, but show.

In the tobacco-stopper alone was anything like taste or fancy displayed. This was the only article on which the English smoker prided himself. It was made of various materials—wood, bone, ivory, mother-of-pearl

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brass, and silver; and the forms which it assumed were exceedingly diversified. Out of a collection of upwards of thirty tobacco-stoppers of different ages, from 1688 to the present time, the following are the most remarkable: a bear's tooth tipped with silver at the bottom, and inscribed with the name of Capt. James Rogers, of the Happy Return, whaler, 1688; Dr. Henry Sacheverel, in full canonicals, carved in ivory, 1710; a boot; a horse's hind leg; Punch, and another character in the same drama, to wit, his Satanic Majesty; a countryman with a flail; a milk-maid; an emblem of Priapus; a bottle; Hope and anchor; the Marquis of Granby; a grey-hound's head and neck; a paviour's rammer; Lord Nelson; the Duke of Wellington; and Buonaparte.

Having now said enough about smoking, smokers, and smoking apparatus, I shall proceed to finish my paper by adding a few observations on SNUFF. To begin, according to rule, with a definition of the thing treated of, I give the following from Dr. John Hill's Cautions against the immoderate Use of Snuff*:

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* This tract was published in 1761. The author, afterwards Sir John Hill, was a votary of Thalia as well as of Apollo, and was equally celebrated as a physician and a writer of farces, as we learn from the following epigram by Garrick:

"For physic and farces his equal there scarce is;
His farces are physic, his physic a farce is."

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"The dry'd leaves of tobacco, g ound, rasped, beaten, or otherwise reduced to powder, ma .e what we call *snuff*." In a similar manner, Snuffing may be defined to be the custom or habit of nasally inhaling such powder, which, by agreeably titillating the olfactory nerves, excites, in the mind of the recipient, a pleasing consciousness of existence.

In tracing the rise and progress of snuff-taking, we find that the powdered leaves of tobacco were at first recommended by physicians as an *errhine* in cases of head-ache supposed to proceed from a superabundance of moisture in the brain; and those who fancied that they received benefit from the prescription, had recourse to it whenever they felt a return of their complaint. Others similarly afflicted were induced to try the same remedy; and as the powder was "not bad to take," many, who at first resorted to it as a cure, continued to use it regularly as a preventive. In this manner sneezing powder, from an occasional medicine, became an habitual want. The *custom* of taking snuff as a nasal *gratification* does not appear to be of earlier date than 1620, though the powdered leaves of tobacco were occasionally prescribed as a *medicine* long before that time. It appears to have first become prevalent in Spain, and from thence to have passed into Italy and France. With the clergy of those countries, both regular and

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secular, snuff was in great esteem about the middle of the seventeenth century; and one of *their* reasons for indulging in it was, its efficacy in abating the sensation of certain other little wants, the gratification of which was inconsistent with their vows. On this point an Italian physician, M. N. Chiazzari, thus expresses his opinion: "Although I by no means agree with Casimir Affiati in asserting that there is a chastening virtue in snuff, I yet willingly admit that to the devout it may afford an innocent pleasure, and in this manner may have the effect of repressing other desires.*"

Between 1660 and 1700, the custom of taking snuff, though it was disliked by Louis XIV., was almost as prevalent in France as it is at the present time. In this instance, the example of the monarch was disregarded; *tabac en poudre*, or *tabac râpé*†, as snuff was sometimes called, found favour in the noses of the French people; and all men of fashion prided themselves on carrying a handsome snuff-box. Ladies also took snuff; and the *belle* whose grace

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* "Antonio Vitagliani relates that he once asked the reverend father, Joseph da Copertino, 'why he took so much snuff,' and received from him the following answer: *Experientiâ didici, tabaci usum Venerem a suo munere retrahere.*" Chiazzari, sull' Uso ed Abuso del Tabacco, p. 11.

† *Tabac râpé—grated* tobacco. Hence our modern *rappee*.

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and propriety of demeanour were themes of general admiration, thought it not unbecoming to take a pinch at dinner, or to blow her pretty nose in her embroidered *mouchoir* with the sound of a trombone. The peculiar nasal intonation of the French is undoubtedly to be ascribed to their excessive indulgence in snuff, which, by clogging up the nose, causes them to speak as if they were troubled with a perpetual cold in the head. Though it has frequently been remarked that Scotsmen acquire the pronunciation of the French language much sooner than Englishmen, yet the true reason has not hitherto been satisfactorily explained. This facility on the part of the Scotch is not owing to any peculiar delicacy of *ear*, but to the circumstance of their nasal organs being better tuned than those of the English, in consequence of their being greater snuff-takers.

The custom of taking snuff, as has been previously observed, was probably brought into England by some of the followers of Charles II., about the time of the Restoration. During his reign, and that of his brother, it does not appear to have gained much ground; but towards the end of the seventeenth century it had become quite the "rage" with beaux, who at that period, as well as in the reign of Queen Anne, sometimes carried their snuff in the hollow ivory head of their canes. Monsieur Misson, in the

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Memoirs of his Travels in England, first published in 1698, thus speaks of the English dandies of that time. "These gentlemen in English are called *fops* and *beaux*. The play-houses, chocolate-houses, and the park in spring, perfectly swarm with them: their whole business is to hunt after new fashions. They are creatures, compounded of a periwig, and a coat laden with powder as white as a miller's, a face besmeared with *snuff*, and a few affected airs. They are exactly like Molière's Marquises, and want nothing but that title, which they most certainly would assume in any other country but England."

Snuff at that period was much indulged in by the lower class of Irish, who frequently made their own snuff by drying the leaves of tobacco and reducing them to a coarse powder*. It is generally believed that this kind of snuff was first manufactured in Dublin by Lundy Foot, and that it was first acci-

* About the same period and for many years afterwards, many persons in Scotland were accustomed to make their own snuff in a similar manner. They used to rub the dried leaves to powder in a horn, which thus received the name of a *mill* or *mull*. A snuff-box of horn is usually called a snuff-mull in Scotland, at the present time. The old *mull* frequently contained a small spoon for the purpose of conveying the precious powder to the nose: and tradition reports that a hare's foot or small brush was sometimes tied to the *mull*, for the purpose of dusting away any stray particles that might have lodged about the upper lip.

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dentally discovered through a labourer allowing the kiln where the leaves were dried to become too hot. This, however, is a mere fable: high-dried snuff, of their own making, was known to the lower class of Irish long before Lundy Foot was born. He was only the first person who manufactured high-dried Irish to a considerable extent; and as it happened to please the middle classes, as well as the poor who had long been accustomed to it, it proved the means of making his fortune. An English traveller who visited Ireland in 1699, thus speaks of the domestic economy of the Irish farmers of that period. "Some count them naturally hospitable, but, if they are so, it is after such an ill-favoured manner, that 'tis like giving alms in a nasty clout, which necessity may make welcome, but the greatest charity cannot count decent. *Bonny-clabber, mullahaan*, alias sour milk, and choak-cheese, with a dish of potatoes boiled, is their general entertainment, to which add an oat-cake, and it completes their bill of fare, unless they intend to show their excessive prodigality, and tempt your appetite with a dozen eggs extraordinary, which many times, instead of being new-laid, prove either rotten or have a young chick in them. After this comes *tobacco*, which you must either take in smoke or *snuff* if you will be good company; while they sit chewing it with as much eagerness and desire as the longing

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woman did bite at the fat man's breech*." Ralph Thoresby's museum, besides a large collection of pipes from various parts of the world, contained several Irish snuff-boxes, made in the form of brogues and shoes.

The custom of snuff-taking in England was chiefly confined to the higher classes of society till about 1745, when it began to be more generally extended. It continued to increase during the earlier part of the reign of George III., but never at any period was so generally adopted as in Scotland, where the *snuff-mull*, since the time of its introduction, has always been in greater favour than the tobacco-box. The prevalence of snuff-taking in the Highlands, at a time when the custom in England was chiefly confined to "people of quality," is undoubtedly to be ascribed to the all-powerful example of many of the chiefs who had acquired the habit in France, on their visits to the exiled family of Stuart, or while serving in the French army. From *Donald's* love of *sneshin*†,

* A Trip to Ireland, being a description of the Country, People, and Manners, p. 7. Folio, 1699.

† *Sneshin*, a common name in Scotland for snuff.

"A blanket, a pair of new-soled hose,
A *mill with snitian* to pepper her nose."

—The Marriage betwixt Scrape, monarch of the Maunders, and Blobberlips, Queen of the Gipsies, by Alex. Pennecuik, 1720.

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the figure of a Highlandman has been adopted as a sign for tobacconists' shops. The following anecdote is sometimes cited in Scotland in illustration of a Highlandman's excessive partiality to snuff. A Highlandman once being asked, if he were to wish for three things, what would be his choice? replied, "A *mull* as big as Ben Lomond full o' sneshin; as much whiskey as there is water in the Loch; and," —after a long pause—"*mare sneshin.*"

The desire for a pinch of snuff is one of those wants which originate in habit, and which man feels a pleasure in gratifying. At times when he is doing nothing, neither acting nor thinking, and when every faculty is inert, a pinch of snuff recalls him to a consciousness of existence, and operates on the mind like a stone thrown into a stagnant pool; the lees of memory are stirred up, and the brain is set a-working like a barrel of wort. Ideas chase ideas in rapid succession, "like streamers round the pole on a frosty night;" and if the snuff-taker be a wit or a literary character, visions of puns, repartees, poems, novels, and "crack articles," present themselves to the imagination. A snuff-box ought to be the *Vade-mecum* of every professed story-teller and entertaining companion; a pinch refreshes the memory, gives pungency to wit, and is of sovereign use in enabling a long-winded narrator to keep himself wide awake

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when his hearers are "a' noddin." The nose, whatever Spurzheim or Gall may say to the contrary, is the true seat of memory; and experience proves that the development of the organ is materially promoted by the use of snuff. With the labouring class of agriculturists, rubbing the nose, before commencing a story, has from time out of mind been one of the means of stimulating the memory; and formerly physicians, in cases requiring great deliberation, were wont to revive their medical experience by rubbing their noses with the head of their canes. Since canes have gone out of fashion, many of the faculty have betaken themselves to snuff, as an "aid to reflection." In order to impress a fact most forcibly on the memory, *tweaking the nose* is sometimes resorted to; and with this process the old prescription of "*soaping the nose*," recommended to gentlemen of fallacious memory, is in some manner connected.

The variety of taste in snuff is accounted for by the proverb, "So many men so many noses." The gentleman whose favourite beverage is negus, generally prefers Prince's mixture; lawyers and physicians mostly take No. 37; old dowagers who "came out" at the court of Queen Charlotte, delight in Strasburg; artists and literary men are fond of carotte; Cuba is the favourite of the gentlemen of the Stock Exchange; the tradesman's box usually contains rappee; high-

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Scotch Drovers

London Chapman & Hall 186 Strand

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dried Irish is grateful to those who love to feel the *taste* of snuff in their throat. Highland gentlemen of every degree are mostly fond of Gillespie*; while operatives from the Lowlands generally prefer plain Scotch. When two Highland drovers meet, they usually exchange a pinch of snuff, mutually *precing* the contents of their *mulls*, while their *colleys*, after a fashion of their own, take a reciprocal *sniff* of each other. Sea-faring men seldom take snuff: a sailor *with* a snuff-box is as rarely to be met with as a sailor *without* a knife.

Though the custom of snuff-taking be sanctioned by the example of many eminent physicians and surgeons of the present day, yet a host of medical writers agree in condemning it as even more prejudicial to health than the custom of smoking. Almost every disorder to which the human frame is liable was ascribed to the use of snuff; and all who indulged in it were threatened with a short and miserable life. Experience, however, has shown that those

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* Gillespie was the name of a snuff-manufacturer of Edinburgh, about fifty years ago. He made a large fortune by selling snuff, and left a great part of it to found an hospital. When he set up his carriage, Henry Erskine proposed the following motto for the arms on the panels:—

"Wha could ha' thought it,
That noses had bought it?"

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"prophets of plagues," were plaguy bad prophets. To many persons the use of snuff is undoubtedly injurious; but it is equally true that persons who take snuff, are not more exposed to any disorder than those who take none. It has frequently been remarked that diplomatists and cardinals are usually long-lived, and yet of all men they are the most addicted to snuff. It would form an interesting question for either Mr. Babbage or his machine, to calculate how much snuff was consumed by the late Cardinal York and Prince Talleyrand, supposing them to have taken snuff for sixty years, and to have taken a pinch every five minutes for sixteen hours each day. Hecquet, a French physician—the original of Le Sage's Dr. Sangrado—was violently opposed to the use of tobacco in every form; and with a view of repressing it, he endeavoured to enlist the church on his side, by declaring that in his opinion, whoever smoked, chawed tobacco, or took snuff, during the period of fasting in Lent, was as culpable as if he had partaken of any kind of food. He put his argument in the form of a syllogism, thus: "Tobacco, either taken in the form of snuff, or when smoked or chawed, produces an effect upon the system by means of its odour or vapour; but an odour or vapour may afford aliment to the body; and as tobacco is thus alimentary, it therefore ought not to be either snuffed, chawed, or

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smoked, during the hours of fasting in the time of Lent."* As every pope since the time of Clement XI. has been a snuff-taker, Mons. Hecquet's opinions have not hitherto been formally sanctioned by a bull.

One of the most singular instances of the evils consequent on snuff-taking is related by Olaus Borrichius, a Danish physician. In a letter written to Thomas Bartholine, he mentions the case of a man whose brain, from his excessive indulgence in snuff, had become so dried up, that when his skull was opened after his decease, nothing was found in it but a small mass of shrivelled membranes. The proper substance of the brain had been drained off through the nostrils.

Dr. John Hill, in his Cautions against Snuff, enforces his arguments by numerous "instances of persons who have perished miserably of diseases, occasioned, or rendered incurable, by its use." The Doctor's tract is more creditable to his imagination than his judgment. The majority of his "cases" are very questionable; but even admitting them all to have actually occurred, the relation between cause and effect is often exceedingly obscure. If a lady's-maid is seized with hysterics in consequence of plug-

* Traité des Dispenses du Carême, part iii., chap. 18, cited by Chiazzari, who denies the conclusion of Hecquet, and asserts that odours and vapours are *not aliments*.

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ging her nostrils with pig-tail before going to bed, and lying with her head off the pillow, it does not necessarily follow that her mistress should be affected in the same manner on taking a pinch of Strasburg.

Dr. Hill cites several cases in proof of the sense of smelling and tasting being greatly impaired by the immoderate use of snuff; on this point there is no doubt that his opinion is in accordance with truth. The following passage seems worthy of the serious attention of all snuff-taking gourmands:* "Those who have so totally lost this delicate sensation of flavours, cannot but have impaired their taste with regard to other things: we do not perceive imperfections which come on slowly, but we should therefore be more upon our guard against them; and it would be worth while for a man to consider in time, whether he shall choose to get into a habit of taking snuff, at the certain price of two out of the five senses? Whether, for the sake of a frivolous indulgence, he shall give up for ever the fragrance of all flowers, and *the flavour and fine taste of fruits, foods, and wines?*"

The late Joshua Brookes, the celebrated anatomist, was so immoderately fond of snuff that he daily

* Many snuff-takers are accustomed to *wash out the nose* before proceeding to the dinner-table, and before going to bed at night. In the opinion of a medical friend, the first pinch after dinner, with a clean nose, is most exquisite.

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consumed two ounces. A medical friend who was proceeding with him in a carriage to a consultation, observing his frequent applications to his box, took the opportunity of asking his opinion of the custom of taking snuff. "I believe it to be harmless," was his reply; "I take large quantities of snuff myself; it affords me pleasure; and I have never experienced any ill effects from it." Once when at a party, a lady who only knew him as "Mr. Brookes," but was ignorant of his profession, seeing him frequently take snuff, volunteered to give him a little friendly advice on the danger consequent on indulging in the habit. "I am informed, sir," said she, "by a doctor of my acquaintance, that all persons who take snuff die of apoplexy."—"Pray, how does he account for that?" "Why, he says that there are two little holes which go up from the nostrils to the brain, and that when the brain becomes clogged with snuff, the man dies of apoplexy." The master of the house, who had overheard the conversation, now informed the lady that she was addressing Mr. Brookes, the anatomist, of Blenheim Street. "Oh, dear Mr. Brookes!" exclaimed she, 'you have been a terror to me from my childhood; —and for me to be talking to you on such a subject!" "Never mind, madam," was the reply of the great dissector; "I am obliged to you for your kind intentions, but the next time you see your

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medical friend, I beg that you will make my compliments to him, and request him to look more closely for the *two little holes* which you mentioned, for I must confess that they have escaped my notice."

As a philosophical inquiry into the nature of the pleasure derived from taking snuff is beyond the scope and intention of this paper, I shall bring it to a conclusion by the following verses, which contain a brief summary of all that can be said or sung upon this subject. They were written about twelve years ago, by a Quaker poet, for a person of the name of Henry White, who kept a small snuff and tobacco shop at Leeds.

"HAVE YOU GOT ANY SNUFF?"

"Why talk of the pleasures that friendship bestows,
And tell me it drives away care;
That it tempers your sorrows, assuages your woes,
And blunts e'en the sting of despair?

I too have a friend that can always impart
Enjoyments and comforts enough;—
No sorrow nor care can take root in my heart
When I'm blest with abundance of Snuff.

If Heaven, in its wisdom, sends sources of grief
I'm thankful the stock is no more;
I first take a *pinch*, then my heart finds relief,—
Then I sneeze, and my troubles are o'er.

'Tis thus I with fortitude brave every storm,
When the winds of affliction blow rough;—
Let the fugitive evil assume any form,
So it be not a famine of Snuff.

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I care not for pleasure, and love's but a dream,
And a pretty girl's nothing but puff;
I'd give you the fairest that fancy could deem,
For a box of friend WHITE's best Snuff.

In search after happiness men are perplex'd,
And few can the goddess obtain;
Some place her in this good, and some in the next,
But the wisest conceptions are vain.

They may tell you the nymph loves the glitter of gold,
And dwells with the miser—such stuff!
My pocket has always been found her stronghold,—
She dwells in a box with my Snuff.

The lawyer so grave, when he opens his case,
In obscurity finds it is hid,
Till the bright gloss of knowledge illumines his face,
As he gives the three taps on the lid.

E'en the judge on the bench hears the sound with delight,
Be his countenance ever so gruff;
He bids the stern sentence of justice take flight,
And mercy inhales with his Snuff."

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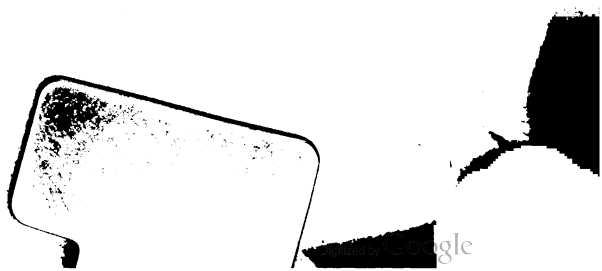
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